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# *The* **CHRISTIAN BROADCASTER**



A QUARTERLY JOURNAL

*Published by*

THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING





VOL. IX, NO. 1

JANUARY-APRIL

1961

# *The* **CHRISTIAN BROADCASTER**

A QUARTERLY PUBLICATION

OF

**THE WORLD COMMITTEE FOR  
CHRISTIAN BROADCASTING**

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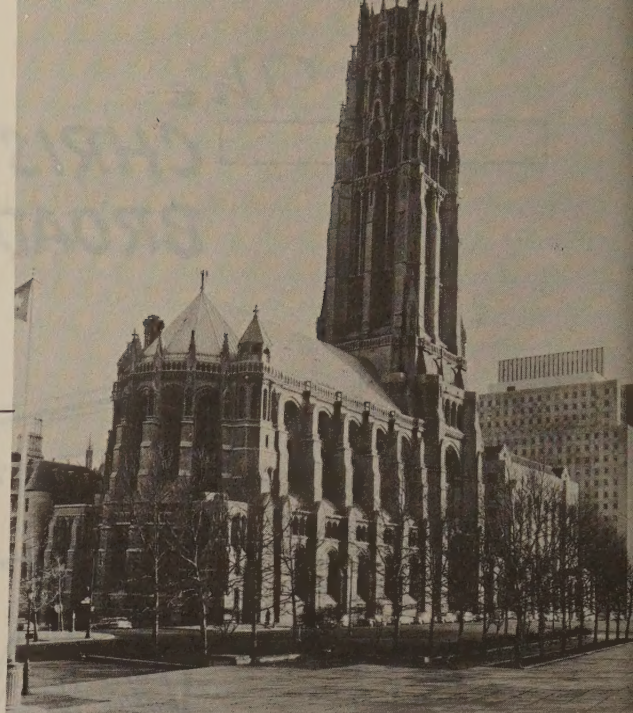
# The Christian Broadcaster

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New York City's Riverside Church, from which Station WRVR broadcasts outstanding news, fine-arts, religious and educational programs daily. In the background is the Interchurch Center, headquarters of some thirty-five Protestant and Eastern Orthodox church agencies.



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### THE CHRISTIAN BROADCASTER

Welcomes contributed articles and news items pertinent to the field of religious broadcasting and telecasting but does not commit itself to their publication or to their return.

Places responsibility for the contents of signed papers and for the accuracy of news items and other factual information upon the authors and the contributors thereof. Editorial selection of material is strictly objective and implies no personal preference or evaluation.

Asks readers, when reprinting or referring to articles published in *The Christian Broadcaster*, to mention the origin of the article as well as the name of the author.



# Station WRVR A NEW ADVENTURE—

## Introducing RIVERSIDE RADIO

Four years of careful planning, hard work -- and waiting -- came to fruition this year as *Riverside Radio* WRVR began noncommercial broadcasting from its newly completed studios in New York's Riverside Church.

Providing informational, fine arts, religious, and educational programs from local, national and international sources, WRVR's signal from the top of Riverside's 392-foot Tower is beamed to a potential audience of seven million. With about 60 per cent of its homes equipped to receive FM radio, the New York metropolitan area has the highest FM penetration of any city in the world. *Riverside Radio's* broad program policy is designed to meet many of the interests represented by that large community.

Application for the City's last FM channel, at 106.7 megacycles, was filed in February, 1957, under the direction of Francis S. Harmon, vice president of the National Council of the Churches of Christ, and of the Interchurch Center. As chairman of Riverside's FM Radio Committee, Mr. Harmon had responsibility for evaluating and developing the use of radio in the church's program. Staff planning during the long preparatory period was handled by Mrs. June Bos Hamersma.

In a final decision by the Federal Communications Commission later, Riverside was granted its Construction Permit, which enabled architects, engineers and contractors to build station offices and studios on the

cloister level of the Church's new South Wing. The technical facilities are among the finest in the broadcasting industry.

Adjacent to the studio are offices housing the eleven-member staff assisting Manager Jack D. Summerfield in preparing 110 hours each week of dramas and documentaries, news programs, classical and folk music, jazz, lectures, children's programs, discussions, interviews and readings. Riverside's service of worship highlights each Sunday schedule.

Even before the start of WRVR's broadcasts, other stations and churches as far afield as Pasadena (California), Sitka (Alaska) and St. John's (Newfoundland), had written to Riverside for tapes of its programs and guidance in their own endeavors. The hundreds of visitors daily to the Riverside Church now find a welcome from *Riverside Radio* as well.

On the Special FM Radio Committee responsible for the early WRVR planning are: *Francis S. Harmon*, chairman; *James A. Farmer*, vice-chairman; *Arthur C. Austin*, *John Bachman*, *Eric Barnouw*, *George W. Crothers*, *Mrs. Donald H. Elliott*, *Bettis A. Garside*, *E. A. Hungerford*, *Mary E. Wilson*.

NOTE: WRVR is on the air daily -- 9:00 a.m. to 5:00 p.m. -- with "Just Music" -- classics and light classics -- without comments or commercials -- Monday through Friday. On Saturday, same hours -- "Just Jazz."



# W R V R PROGRAMS

*Present:*

*Padres!* →

Father NORMAN J. O'CONNOR, popular Boston University Chaplain to Catholic students, comments on jazz recordings and interviews the leading jazz musicians on his hour-long "Jazz Anthology" at 8:00 p.m. Wednesdays.



*Pastors!* →



DR. ROBERT J. McCRACKEN -- minister of the international, interdenominational, inter-racial Riverside Church -- is heard on WRVR Sundays at 10:45 a.m. and 8:00 p.m. in the regular services of worship; in "McCracken at Midnight" throughout the week, with readings from the recently released translation, "The New English Bible."



The Rev. GORDON GILKEY, Riverside Church's executive minister, "Views the News" at 6:15 and 11:15 p.m. every Monday through

Friday, supplementing his own comments with analyses by notable public affairs leaders.

*Poets!* →

*Professors!* →

Prof. MENAHEM MANSOOR (left) and Anncr. KARL SCHMIDT of the University of Wisconsin radio station put the finishing touches on the Old Testament program "Light Unto My Path," one of WRVR's former Saturday night series.



OGDEN NASH, the master of light verse, was heard on one of the WRVR Thursday evening (7:30) "Talent Showcase" presentations -- a series designed to give actors, writers, directors, musicians a live outlet for expression.

See pages 20-21 for WRVR -- and "Fine Arts in the Making"



# Questions ? ?

## Here Are the **ANSWERS**

### What is Riverside Radio WRVR?

An FM (frequency modulation) radio station and program production unit--

--at 106.7 mc (megacycles) on the FM dial;

--operating with an E.R.P. (effective radiated power) of 20,000 watts (maximum power allowable by the Federal Communications Commission);

--charged with the responsibility of serving the tastes, interests, needs and desires of the people of the Metropolitan New York area;

--presenting informational, fine arts, religious and educational programs.

### Who operates Riverside Radio WRVR?

The Riverside Church in New York City --

--on a noncommercial and nonprofit basis;

--with funds especially appropriated for a two-year experiment;

--beginning in January 1961, for evaluation in 1963 regarding the development of WRVR's future.

### Where is Riverside Radio WRVR located?

Studios and offices are on the cloister level of the South Wing of the Riverside Church --

--the main entrance to the station is on the Claremont Avenue side of the Church;

--address is 490 Riverside Drive, New York 27, New York;

--telephone number is RIverside 9-5400.

The 10-kilowatt transmitter is located in the observation lounge on the 20th floor of the Tower. A glass partition allows visitors to view this phase of WRVR's installation.

The antenna is mounted on the roof of the Church Tower behind the corner spires --

--height of the antenna above average terrain is 440 feet;

--providing *Riverside Radio* WRVR with one of the most effective transmitter and antenna locations in New York City.

### What are the WRVR broadcast and recording facilities?

WRVR has two large completely suspended broadcast studios acoustically designed by Bolt, Beranek and Newman of Boston, and a Master Control Room with two Collins audio-consoles and three Gates turntables.

Announcer's Booth equipped with one Collins audio console, two Gates turntables and remote control equipment to operate the four tape recorders in Master Control.

Six Ampex 351, one Ampex PR-10 and two Ampex 601 tape recorders provide recording, playback and editing facilities for studio and remote use.

The Ampex PR-10 and stereo disc playback facilities make it possible for WRVR to broadcast stereophonically.



W  
R  
V  
R



## TECHNICAL:

← RAYMOND F. GUY  
Consultant Engineer

↓ ARNOLD BRICKMAN (left) and  
JOHN SMITH -- Studio Engineers



# Personnel

## ADMINISTRATIVE:

## PROGRAMMING:

(Left to Right): Mrs. GERALDINE LOCKLIN, Administrative Secretary; HAROLD ROETH, Manager, Program Operations; RODERICK D. RIGHTMIRE, Assistant Manager; JACK D.

SUMMERFIELD, General Manager; Mrs. VIRGINIA RIFFATERRE, Administrative Secretary; RICHARD A. COBB, Producer-Announcer, LORLYN THATCHER, Script and Guide Editor



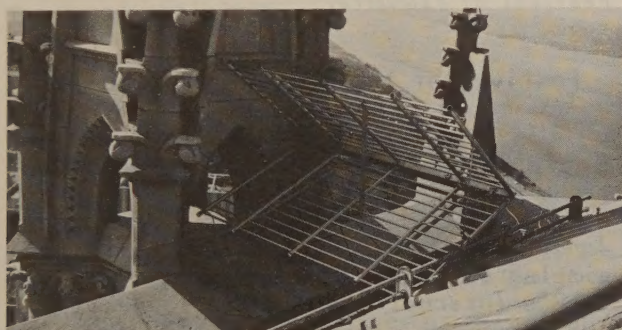


The high-speed professional tape duplicator (Ampex 3200 series) enables the station to copy a one-hour tape recording in eight minutes, without loss in fidelity of the original. The duplicator is located in the Central Equipment Room, which also serves as the maintenance shop and engineering office.

The general office area includes a Tape Storage and Editing Room, Music Library, Conference Room, staff offices. The office of the General Manager of WRVR is located in Room 513 of Riverside's South Wing (RI 9-7000).

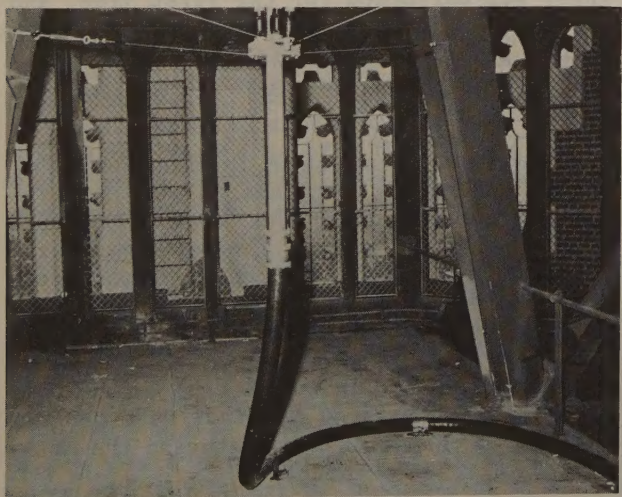
#### What are the facts concerning WRVR's antenna?

An antenna design had to be found which would insure maximum coverage (at 20,000 watts power) while preserving the beauty of the French Gothic Tower. The Jampro Antenna Company of Sacramento (California) has designed a four-corner, skewed-reflector antenna system which solves this unique problem. The antenna, Model RVR-1, derives its name from *Riverside Radio's* call letters, WRVR.



*RVR-1 Antenna, One Section*

Together with a 10-kilowatt Gates transmitter, WRVR's antenna system makes possible superior technical service within a 25-mile radius of the station. The signal is heard beyond a 50-mile radius depending upon reception equipment and local conditions.



#### WRVR STAFF

General Manager.....	Jack D. Summerfield
Assistant Manager.....	Roderick D. Rightmire
Manager, Program	
Operations.....	Harold W. Roeth
Editor, Script &	
"Fine Arts Guide".....	Lorlyn Thatcher
Producers-Announcers.....	Richard A. Cobb
	Max Cole
Administrative Sec-	
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	Mrs. Geraldine Locklin
Technicians.....	Arnold Brickman
	John Smith
	William Waite
	Neal Zacarro
Technical Consultants.....	Raymond F. Guy
	Fred C. Roberts
Music Consultant.....	Kees Kooper

#### What are the sources for WRVR's programs?

Most programs will be developed within the Metropolitan community, many of them originating in the *Riverside Radio Studios*.

WRVR is fortunate in having the cooperation of many educational and religious institutions and civic organizations. Included are Barnard College, Columbia University, Interchurch Center, International House, Jewish Theological Seminary, Juilliard School of Music, Morningside Heights, Inc., St. Luke's Hospital, Teachers College and Union Theological Seminary.

WRVR broadcasts also the outstanding program offerings of the National Association of Educational Broadcasters Radio Network, the Broadcasting Foundation of America and associated broadcasting systems, including the BBC, CBC, *Radio Diffusion Television Francais*, and those of Sweden, Japan, Italy, etc.

Other organizations and institutions contributing to Riverside Radio programming include the Commonwealth of Puerto Rico Department of Education; the Universities of Michigan, Minnesota, Ohio, Texas, Washington, Wisconsin; the Lowell Institute Cooperative Broadcasting Council (WGBH) in Boston -- Boston College; Boston Symphony Orchestra; Boston University; Brandeis University; Harvard University; Lowell Institute; Massachusetts Institute of Technology; Museum of Fine Arts, Boston; Museum of Science, Boston; New England Conservatory of Music; Northeastern University and Tufts University.



from WRVR

"New York Fine Arts Guide"

# On a Sunday Afternoon

▲ Small world, wide world, new world in space -- twentieth century know-how and exploration, no less than spice shipments from the Orient four hundred years ago, have contributed much to the drawing together of world cultures. Ventures into space, with all that the *Space Age* implies, have also borne impulses to freshly discover aspects of life in the known world, a large one made smaller and more comprehensible by knowledge of the peoples creating its civilizations.

WRVR's Sunday afternoon with the fine arts is Riverside's radio effort toward just such comprehensive knowledge. "International Fine Arts Festival" is presented in cooperation with the Broadcasting Foundation of America, the young but distinguished international division of the National Educational Television and Radio Center.

A non-profit organization founded in 1958 on a Ford grant, BFA was established to further international understanding by making available to American radio audiences some of the program wealth from abroad. The late Robert Redfield of the University of Chicago, one of the pioneers of the project, appealed to American broadcasters for more listening, and less talking: for "an international conversation and fewer monologues," (See "Does America Need a Hearing Aid?" *The Saturday Review*, September 26, 1953).

▲ In response, BFA is culling from nearly fifty countries a rich variety of radio shows covering many aspects of the arts and national life of these countries -- illustrating the cultural achievements of Europe, Asia, Africa and Latin America. Basil Thornton, BFA Vice President for Programming, calls the Foundation a "Voice of America in reverse" -- providing "lively, light, but not too light" programs of music, readings, news reviews, literary comment and word portraits of life in the smaller countries which until fewer than three years ago had been unheard during forty years of radio history.

Sundays, from two o'clock in the afternoon until eight p.m., WRVR strives, through the resources of Broadcasting Foundation of America, to "bring the individual sounds of the whole world within the compass of the radio dial." March listening included programs from the Netherlands, Philippines, Greece, Italy, Israel, Japan, Germany and the Fiji Islands. Featured was an exclusive to *Riverside Radio* listeners: the 1960 *Music Festival of Flanders*.

## Festival of the Arts -- from Holland

▲ In the first United States broadcast, *Riverside Radio* presented in February selections from the 1960 *Holland Festival of the Arts*, a special offering from *Radio Nederland*. Four aspects of the Festival were singled out and heard Sundays at 4:00 on WRVR's *International Fine Arts Festival*. The programs, furnished by the Netherlands Information Service, included a Gustav Mahler commemoration, opera, choral concerts and chamber music.

*Holland Festival* opera focuses on works from the 20th century repertoire: *Martin Korda D.P.*, by the Dutch composer Hank Badings, was performed for the first time, and the birth of Alban Berg was commemorated with a performance of his masterpiece *Wozzeck* as staged by the Bavarian State Opera Group, Munich....

Another tradition is the Festival choral concert by the Choir of the Netherlands Bach Society in the large Gothic St. John's Church at Gouda. The performance included music by the 17th century French composer Michel Richard de Lalande, works by Cornelis Padbrue and Verdi.

Concluding the quartet of selections from the 1960 *Holland Festival* is a program devoted to chamber music featuring the Netherlands Chamber Orchestra.



# Radio Evangelism

and

*Politically Committed*

# A F R I C A

*Spiritually Uncommitted*

By SIGMUND ASKE

*NOTE: We print here excerpts from a speech made by Dr. Aske, who is general director of the Lutheran World Federation broadcasting service, at the All-Africa Lutheran Conference held in Madagascar in September of 1960. At that time construction plans were well under way for the establishment of the "Voice of the Gospel" radio station in Ethiopia, with transmitter in Addis Ababa.*

The central task of the Christian Church is communication. The proclamation of the Gospel belongs to the *esse* of the Church. Without missions the Church ceases to be a church and degenerates into some kind of social club or fraternal society.

This undeniable fact does not, however, automatically underwrite the use of radio as a means of evangelism. In fact, right now a number of learned theologians are engaged in a debate whether the Gospel *can* be preached over the radio. Radio does not provide the personal contact between the speaker and the audience. Some draw from this the conclusion that the Gospel cannot be communicated via a radio microphone.

There is a basic theological problem involved. This I do not deny, but I shall side-step it for a moment. First, I want to say a word about the mechanical effectiveness of radio.

When the President of the United States a few years ago went to the microphone to speak to the American people on the race

problem in Little Rock, it was estimated that he spoke to 70 million people. Suppose the President had decided that radio could not carry his message, and instead had chosen to use conventional means to communicate his message. How often would he have had to speak? To what size of audience? To audiences averaging 1,200 he would have had to speak once a day every weekday, five times on Sundays, and then keep this up for 96 years!

The Christian Church, with the Great Commission on her shoulders and therefore regarding the world as her parish, simply must by necessity make use of radio. This is true in general. It is even more obvious in modern Africa.

## Politicians Put Us to Shame

The politicians understand this. During the initial stage of the present upheaval in the Congo, a Congo delegation arrived somewhere in Europe. A contract for a 100-kilowatt transmitter was signed in a day, the blueprints for the radio station buildings were drawn up overnight. The next day airplanes were chartered and the whole works flown out to the Congo, where in the meantime cement was being poured for the foundation. Within four weeks the station was scheduled to be broadcasting. I am not recommending such haste, but these politicians put the Christian Church to shame. Does "The King's business" get the priority it deserves?

Almost anywhere in Africa today you can pick up the *Voice of Moscow* or the *Voice of*





TO SUCH AS THESE SYRIA-LEBANON MUSLIMS "THE VOICE OF THE GOSPEL" WILL COME FROM ADDIS ABABA

Cairo. Shall we not also find a way to broadcast the *Voice of the Gospel*? The *Voice of Peking* or *Moscow* may give people something to live for. But only the *Voice of the Gospel* can enable us to face not only the problems of life but also the dread of death with peace and hope.

I do not pretend to know Africa. And I suppose Africa is so vast and so heterogeneous and changing so rapidly that anyone who claims he knows Africa merely proves that he does not.

### Geographic Immensity!

Until I made an all-Africa tour last year, I had but a vague idea of the immensity of this continent. I blame it on the textbook atlases we used in school when I was a little boy. Norway was tremendously large. But Africa was small. A "pocket edition" continent. In reality, what an immense continent Africa is. Upon the territory of Africa you can superimpose the whole of Europe (3-3/4 million square miles), the United States of America (3 million square miles), plus India's 1-3/4 million square miles and China's 1-1/2 million square miles -- and still have ample space for smaller countries in between and around the edges!

I spoke of "superimposing" something on the territory of Africa. That time is, of course, gone forever, never to return. The only way in which Africa may be approached today is in a spirit of unselfish partnership. Africa is committed to freedom and independence. And the street leading to freedom and independence is a one-way street. People who ignore such freshly painted traffic signs will inevitably end up in a blind alley from which there is no honorable exit.

### Religion Versus Nationalism

On the statue erected in honor of Kwame Nkruma in Accra, Ghana, we find written these striking words:

*Seek first the Political Kingdom  
and all things shall be added!*

I read two things into this inscription. Not blasphemy, because I am sure no such thing was intended. But rather that (1) politically, an absolute commitment is expressed; and (2) these words are a testimony to the fact that many of the national leaders of Africa have been in contact with the Christian Message even to the extent that a biblical formulation of a political slogan feels natural and proper. Unfortunately, it may perhaps also be said of many of these leaders that their religious conviction does not match their nationalistic zeal either in clarity or in fervor. Africa is a committed continent politically. Africa is uncommitted religiously.

### Millions Must Be Reached

Of the continent's 240 million people, 86 million are considered Mohammedan; 35 million, Christian; 75 million, associated with primitive religion. The rest -- 44 million -- are labeled "no religion." If developments continue as hitherto (as they no doubt will, only more so!), the 35 million will -- by the impact of technology and materialism -- be forced into a religious no-man's-land to join the other 44 million already there. This means that over the next few decades, roughly speaking, one-half of Africa's population will have to face a decision in life's most important question -- the question of personal religion.



Re-drawing the picture in broad colors: three spiritual giants are today locked in a life-and-death struggle on the battlefield of Africa. In a showdown battle for the soul and future of Africa Islam, Communism and Christianity are "fighting it out" in the towns and villages. Unless the old-fashioned pagans are reached with the Gospel of Jesus Christ, a new generation of modernized pagans will populate the continent. This is indeed a burning issue: How will it be possible for the Christian Church to reach the millions in Africa that must be reached?

One obvious answer is -- *radio*. There are, of course, still a handful of Christian skeptics who pessimistically point out that there probably are no more than five million radio receivers in Africa -- one receiver for every 50 people. From these figures they draw the hasty conclusion that the Lutheran World Federation is 30 years too early in establishing a radio station in Ethiopia. These good people overlook several important factors:

### Radio Is One Answer

1. Since radio has only recently invaded many parts of Africa, its importance is also correspondingly greater.
2. The number of radios in Africa is increasing at an incredible rate. Ghana, in 1959, imported 20,000 receivers. For 1960 the figure is 60,000. In a certain area in Tanganyika the number of radios rose 400 per cent within three years. In one of the new nations in West Africa the government -- in an effort to establish effective means of communication -- has worked out plans to distribute free of charge one million receivers over a four-year period, beginning with 1960.
3. Until illiteracy has been overcome, radio provides just about the only, and certainly the most effective, means of reaching people who cannot read. (Television will be even more effective.)
4. The Africans seem to know how to put their radios in more strategic places than we Europeans. We put many of our radios in the privacy of the bedroom or the kitchen. In Africa you find the radios where the people are: in shops, on the street corners.
5. The ideal time to establish a radio station is while there are still only a few radios in the target areas, before the habits of potential listeners have been firmly established.

### The Gospel Can Be Broadcast

What about the theological problem, which we side-stepped some time ago? Can the Gospel be preached over the radio?

The Gospel in its fullness has been revealed to us in Jesus Christ. But anyone who ever attempted to proclaim the Gospel will from painful experience know how limited we are in communicating the Gospel. How much of the richness and power of the Gospel is lost by the handling of it by earthen vessels.

This problem is not something peculiar to radio. It is true that, since there is no visible personal contact, it is more difficult. The idea that over the radio you speak to great masses of people is, however, somewhat of a distortion. Most of the people listening to your radio speech will do so either alone or in small groups.

There are, of course, those who believe that, since Jesus once upon a time made his entry into Jerusalem on a donkey, it is more "biblical" to introduce Christianity to African communities in a similar way. However, a method is not necessarily biblical because it is old-fashioned or mentioned in the Bible. Through the medium of radio we will provide our Lord and Saviour with a vehicle by which he can make a swift and effective entry into African towns and villages. Radio knows no geographical or political boundaries. No passport formalities slow down the message. A short-wave radio broadcast goes around the world 7-1/2 times a second! No social inhibitions or race discriminations hinder house visitation. Quietly and gently the message enters behind closed doors and through tightly drawn curtains.

### "Voice of the Gospel" Planning

A number of individuals could be mentioned in connection with the Lutheran World Federation radio project now under way in Addis Ababa. However, since hardly any of them did more than God expected of them, perhaps not even that, I have no bad conscience in naming none.

The proposal to establish and operate a Christian radio station came from the Department of World Mission and was accepted at the Commission meeting in Sigtuna, Sweden, in 1958. A very important question facing us after the Lutheran World Federation Executive Committee had given this green light to go ahead in 1958 was where to put the station. There was never any doubt but that the station should be in Africa. Of the 25 or 26 privately operated Protestant radio stations



in the world (there is about an equal number of Roman Catholic stations) only one is found in Africa (Monrovia, Liberia). So, where in Africa is the place for us?

First, there was the geographical consideration. Since most of our large Lutheran churches are found along the East coast, it should preferably be toward the East. This was all the more important, since the purpose of the station was "radio evangelism for Africa and Asia." There was also the political consideration. We were agreed that the Lutheran radio station should not be put in a colonial set-up. We wanted to be in a free and independent nation. This limited us, on the East coast, pretty much to Ethiopia. The concluding reason why in all of Africa Ethiopia was chosen was that -- outside Liberia in the West -- no other nation in Africa would, to our knowledge, consider granting a franchise to a Christian organization.

### Africa -- Near East -- Asia!

Looking back on the decision to apply for a license in Ethiopia, one can see God's guiding hand in this move. From Ethiopia we are close to the Near East Arab world and close to large areas of Asia, which we hope to reach.

Several years ago a professional survey was undertaken to determine the best sites for Christian radio stations around the world. The survey took into account (1) the population density, (2) broad language divisions, and several other factors. Six potential sites were selected for Africa. The ideal spot was Addis Ababa.

The application was submitted to the Imperial Government of Ethiopia in November, 1958. A year later a franchise was granted.

.... The transmitter station itself, which will be one of the strongest church-owned-and-operated stations in the world -- two 100-kw short-wave transmitters -- will be located approximately 25 kilometers outside the capital of Addis Ababa. For the studio and administration building and staff houses a piece of land has been obtained inside the city limits.

### Purposes Are Outlined

The fundamental purposes of the radio station have been outlined in a Statement on Purpose and Policy. Let me here summarize:

1. *The Lutheran World Federation Radio Station wants to be a Servant of the Christian Churches in Africa and Asia.*

The station will be owned and administered by the Lutheran World Federation. It will be truly ecumenical in its desire to serve all Christian churches. Thirty minutes of daily programming time have been offered the official church of the host country, the Orthodox Church of Ethiopia. Through an arrangement with the Near East Christian Council and African Christian Councils, approximately one-half of the time will be devoted to non-Lutheran programs.

In line with the principle that the station will attempt to serve the local churches, several regional studios are being considered. Some are already in operation. The area churches will plan their own programming strategy and produce their own programs. The Malagasy programs will be produced in Madagascar, the Zulu and other programs for South Africa will be produced in the Union of South Africa, the Swahili programs in Tanganyika and so on. The tapes will then be mailed to the station in Ethiopia and put on the air.

2. *In a very limited way, the Lutheran World Federation Broadcasting Station will also attempt to serve the nations of Asia and Africa.*

Roughly 30 per cent of the programs will be specifically religious. The other 70 per cent will be a variety of news broadcasts, educational programs and all kinds of service programs -- agriculture, hygiene, home economics, entertainment.

### A Servant of the Gospel

3. *The Lutheran World Federation Station endeavors lastly but primarily to be a Servant of the Gospel of Jesus Christ.*

The official name of the station, *Voice of the Gospel*, indicates this basic purpose. A look at the map will convince you of the favorable geographical location of the station, particularly in respect to the largely closed areas of Islam occupation. From Dakar in the West you can draw a relatively uninterrupted line indicating the invasion of Islam from the North, across the Southern Sahara over to East Africa, where Christian Ethiopia lies like a bridgehead in Muslim territory. Again, for both Africa and Asia, Ethiopia provides a most favorable spot for the station....

I am convinced that the radio project has been entrusted to us by God at this strategic time. It is a challenge and a responsibility that the Lutheran churches cannot shirk. The challenge must be taken up in genuine and deep humility.



We evade . . . .

We avoid . . . .

# We too often DO NOTHING!

by EDGAR DALE

As one looks about him and sees the tremendous tasks ahead of us here and all over the world, he is awed by the size of the job. Skills, ingenuity, organization and administration of the highest order will be required. Yet even were these talents available, one would soon find that in making the needed changes another hurdle must be eliminated. It is the obstacle of all the "good" reasons why what is proposed won't do, what it won't work -- in short, many reasons for *doing nothing*.

Once a professor friend of mine flatly opposed a certain faculty action. A somewhat cynical friend of his later gave him this advice: "Don't oppose things directly. Use an oblique approach. You ought to know by this time that smart people in churches, in politics or on college faculties are not *against* a proposal, especially a forward-looking one. They are *for* the proposal, but there are 'good' reasons why it should not be put into effect now."

## This Is a Changing World

In a stable, unchanging society which is meeting the needs of most of its people, there is perhaps little need to worry about "good" reasons for doing nothing. But in a world dislocated by new inventions, by revolutionary changes in governments throughout the world, all specious objections to considerate social change must be seen for what they are.

It is interesting to speculate on the "why" of reasons for doing nothing. Coupled with possible loss of advantage is the fear

of change -- the necessity for leaving the comfortable though not entirely satisfactory routines of the present and substituting for them the hazardous, decision-making activities of the future. Many dread the thought of insecurity, of reorganizing their habit patterns. New learning is not relished. We don't like to be nudged out of the nest.

In trying to avoid insecurity and reorganization, here are a few of the ways in which we evade or avoid action. Perhaps by looking at them we may see our evasions for what they really are -- simple rationalizations, often with little reasonable basis. They are *apparent* reasons. They are far from being the *real* reasons.

## "It Would Set a Precedent"

One of the reasons often given for opposing change is that *the proposal would set a precedent*. No one has yet figured out how to make changes without setting precedents, but stating the argument in this way makes it sound convincing. What we mean is: "If we take this action, we must do some hard thinking about it. We may have to discard some of our comfortable routines and develop some new ones." For persons who are "psychologically barricaded" against new ideas, this is a dismaying challenge.

We don't like to set precedents. In a university, for example, we say that if we stretch a rule for one student, then another student will expect the same treatment. And, if we go beyond the easily and mechanically interpreted rule, we shall have to *think*. To think means to be uncomfortable. And we for-



get that justice is our goal -- not smooth, comfortable machinery.

The reverse side of the objection is: *There is no precedent to guide us*; therefore, we cannot act on the suggested proposal. How anything new ever gets started must remain a mystery to all those who use this objection.

### "We Must Have Proof"

A second reason given for doing nothing is that *we have not yet conclusively proved that the old method can't be made to work or that the proposed new one can*. Thus, if one year of a college or high school subject gives disappointing results, then by all means let us try two years before we carefully study the methods and content of current courses. Anyway, how do we know whether the new method will work? Before we do anything, let us get all the facts. Let us make a survey.

Certainly, we do need research and we do need surveys. But it is one of the hazards and adventures of life to break new ground. The advocates of absolute certainty will live dull and circumscribed lives. But many of our necessary actions involve unproved hypotheses, leaps not into the dark but certainly into the dim light. And further, let's spend our research funds on clearly doubtful issues and avoid studies in areas where informed individuals readily agree on what needs to be done or where sufficient data already exist on which to carry out exploratory action.

### "It's Just Another Fad"

A third way to evade responsibility for study and action is *to label a proposal as another fad*. The critic then goes on to suggest that perhaps this new method will go the way of the socialized recitation, the activity method or the project method. Perhaps it will. None of these methods did what some of their over-enthusiastic supporters thought they would. No educational methods do. But these methods developed out of a real need, a need not yet met -- that of interrelating and integrating knowledge, of making schools functional and purposive, of tying theory to practice.

There are still some large city school systems and many colleges which explain their lack of an organized program in the developing and using of new instructional materials as unwillingness to take up this "fad." They seem to feel, for example, that if they look the other way, they won't need to experiment with new teaching methods such as educational

television or self-instructional materials or variable class size. Actually, there have been few fads in education. There have been innovations which did not fulfill the high hopes of their promoters -- but isn't this to be expected? If you want to get experience, you must experiment. However, the charge of faddism seems likely to vanish in view of the demonstrated effectiveness of audio-visual materials in changing attitudes, improving skills, augmenting information and stimulating thinking.

### "It's the Wrong Time"

A fourth reason (and one of the most common and all-embracing) for doing nothing is that *the time is not ripe*. We may admit that the suggested proposal is soundly based and forward-looking, but maintain that teachers, parents or the public are not yet ready for it. So we must wait. But for what? Shall we merely sit around and watch time ripen? -- What's your hurry? -- Rome wasn't built in a day.

Let us not be fooled by a metaphor. Time itself doesn't ripen, but people's ideas and ideals do. Yet unripeness of the public mind is often given as an argument against acting on many questions. And things don't seem to be getting better. Indeed, modern technology seems to be constantly widening the gap between people's needs and their ability to meet them. We produce ideas faster than we can distribute them. There is real danger that men who do not understand these new ideas may become resigned to comfortable ignorance and accept authoritarian solutions.

After all, isn't it the job of the schools, the press, the movies and broadcasting to enlighten, to build a common denominator of understanding, to ripen time, to ripen our willingness to accept innovation? In one sense, time wasn't ripe for the wheel, the cart, the wagon, the buggy, the automobile or the airplane. By definition, an invention is ahead of its time.

### "What's the Use, Anyhow?"

A fifth reason for doing nothing is that *the situation is hopeless*. We can point out that smarter people than we have struggled with the problem and have failed to come up with a solution. We can paint a picture of the high chance of failure and the meager chance of success. We can suggest that we do nothing until and unless we are absolutely sure of succeeding. What makes us think we are so much smarter than the wise people who have already tried this idea and failed?



But it is the weak man, not the strong man who wants absolute certainty. It is the essence of leadership not only to live successfully with uncertainty, but also to be challenged by it, to experience its hazards and excitements, to know that the game is indeed being played for high stakes, not for mere peanuts.

Further, the situation may not be hopeless. We like to so label it because then our consciences are relieved. You wouldn't expect us to do anything about a hopeless situation, would you? Certainly the world situation does not call for the bland optimism which mistakenly assumes that everything will turn out all right. Nor does it merit the corrosive pessimism that nothing can be done about it.

### "It Will Cost Too Much"

Sixth, we object to a proposed action on the grounds that *we can't afford it*. The school board member who came in late and heard the other members discussing the desirability of building a new curriculum interrupted with these good reasons for doing nothing: "First of all, the old one is good enough. Second, we couldn't afford it even if we needed it. And finally, where could we get any land to build it on?"

In the United States we can afford to pay for better schools and colleges if we can get favorable answers to these probing questions: Will it be a good investment? Will it increase personal and social efficiency? Will it help us become more productive, heighten national morale, enable us to work toward the democratic goals to which we are committed? If we deeply desire quality education, we shall find a just way to provide adequate tax support. Some people, it is true, want economy no matter what it costs.

### "We Must Avoid Controversy"

A seventh good reason for doing nothing about a problem is that *it is a controversial issue*. To speak of controversial issues is, I believe, to be redundant. Any important issue is controversial. Vigorous, meaningful life moves forward on the backs of angry, indignant, alarmed, appalled, uncomfortable, hurt, disinherited, alienated men and women. Two-thirds of the world's people lack nourishing food; about one-half are illiterate. Yet remedies for improving their conditions will undoubtedly be controversial.

A call for serious, informed controversy on critical problems does not mean that we should butt our heads against a stone wall when we ought better walk around it. But if there are no major controversies gripping the attention of a school, a college or a business, then that institution is dying -- training for the past, not educating for the future. Serious, sustained discussion on these controversies reveals whether we are actually dealing with a man-size issue or with a piddling enterprise unworthy of anyone's important time and thought.

It is easy to give good reasons for doing nothing. They sound so convincing, so honest. But to do nothing in times like these is to abandon maturity and adulthood as a nation. It is to accept the dictation of uncontrolled events. It means to abdicate democratic intelligence and action. It is a counsel of weakness and despair. It flies in the face of what Margaret Mead has noted as the most vivid truth of the new age: "No one will live all his life in the world into which he was born, and no one will die in the world in which he worked in his maturity."

Reprint from *The News Letter*  
Ohio State University



A new angle in Go-to-Church announcements—on the bulletin board of the First Presbyterian Church of San Antonio (Texas). The Rev. JAMES CAMPBELL, assistant pastor, checks the message.

RNS PHOTO



Are We

# "ON THE BEAM?"

by Cynthia Wedel

It is a sad thing when the church becomes so absorbed in its own life and tradition that it loses touch with the society to which it should minister. This has happened more than once in the two-thousand-year history of Christianity. An instance in recent times is the way in which the predominantly rural and agrarian churches of the late eighteenth century failed to understand the impact of the industrial revolution, and lost millions of industrial workers -- a loss which middle-class American Protestantism has still not overcome.

In spite of statistics about growing church attendance and membership and record-breaking church construction, many of us feel a sense of unease today. Is the church of the mid-twentieth century really in touch with modern man at a significant level? Or is the church serving chiefly as an escape from the world, and as a preserver of pleasant old customs?

## Mass Media Are Our Business

Certainly the relationship of the church to the mass media of communication is not the only test case. But it is our business in the Broadcasting and Film Commission, and may be at least illustrative of what seems to be happening. Since the beginning of this century and with rapid acceleration during the past twenty-five years, films, radio and television have grown into enormous industries. Social scientists have not as yet devised means of measuring accurately the influence of these media on the minds of the American people. But there is growing evidence -- in the amount of time which the average American devotes to the media, in the power of advertising through them, and in

significant changes in our opinions and attitudes -- that films, radio and television are increasingly replacing older standard-setters and opinion-makers. The school, the home, the church share the danger of waning influence, especially upon the young.

Far too often, if this question is brought up in a group of church leaders, it is brushed aside with comments such as, "I never watch television," or "I haven't been to a movie in two years." Perhaps in 1800, church leaders were saying, "I never worked in a factory," or "I have never been inside a factory." If, as sometimes seems true, the majority of church leadership comes from the very small percentage of people who are *not* influenced by the mass media, this may be further evidence of our loss of touch with the world where most people live.

It is my conviction that the greatest need in the relation of the church to the mass media is an awakening on the part of responsible leaders, lay and clerical, to the strength, importance, dangers and vast opportunities presented by these media. A contemplative study of "The Church in the World of Radio-TV," by John Bachman, could be a wise first step. Only when the leadership of the church becomes seriously concerned can the dedicated small group who are now at work in this field be helped to fulfill their task.

Growing budgets for film, radio and TV departments of many denominations are evidence of a growing concern, although few of them reflect a realistic comprehension of the costs of the media. Realism here would soon drive us all to the obvious conclusion that only in cooperative effort can the churches do anything that will be significant.



## We Have Questions to Answer

Next to a basic understanding of the terrifying influence of the media in modern life, we need thoughtful consideration by theologians, Christian educators and church policy makers as to the most fruitful relationship of the churches to the media. Is the production of films and broadcasts our most important task? What purposes should such productions serve? Are they for the advertising of a particular church? Can they be agents of evangelism? If so, what kind of production will catch the attention of the person who is indifferent or hostile to the church? (The few studies which have been made indicate that most "religious" programs are seen only by already committed Christians.) Does the success of educational television in the fields of "secular" teaching open up any possibilities of new means of religious education?

Until now, most of the money which the churches devote to the mass media goes into production. This is important and much can be done to improve it. But do we have other responsibilities to the media? Would it not be well to work on the establishment of high-level relationships with leaders in the industries? They often completely misunderstand the position and concern of the churches, but there is evidence that they are willing to listen and to learn. There may be no more effective way in which the churches can influence the quality and moral standards of all films and broadcasts.

The church might well, also, embark on an active ministry to all the people who work in the mass media, beginning with our own members who are there. Granted that a ministry to many persons in their daily work is needed, these men and women who wield such influence in our society might well be a "first call" for such attention.

The perennial excuse for poor films and broadcasts is that they are "what the people want." Does the church, perhaps, have both a responsibility and an opportunity to help her members develop discrimination in this area? Listening and viewing groups, discussions, thoughtful use of films could do much to help adults and youth learn standards by which to judge the media.

## We Must Meet the Challenge

If the ideas of so many of us about what is "religious" were not so narrow, we could find religious content for study and discussion in many of the ordinary productions of the mass media. What view of man does this



RNS PHOTO

DR. HARRY SPENCER, new BFC chairman, with  
MRS. T. O. WEDEL, the retiring chairman.

## BFC BOARD ELECTS OFFICERS

Dr. Harry Spencer, general secretary of the Methodist Television, Radio and Film Commission (TRAFICO), was elected chairman of the Board of Managers of the NCCUSA Broadcasting and Film Commission at its annual meeting held in New York City in February of this year. Dr. Spencer also serves as chairman of the Radio, Visual Education and Mass Communications Committee (RAVEMCCO) of the National Council and has been a U.S.A. representative on the World Committee for Christian Broadcasting since its "beginnings" in 1953.

Elected to serve with Dr. Spencer on the BFC Board were four new vice-chairmen: the Rev. Roy P. Adelberg, New York City director, Department of Visual Aids, Reformed Church in America; Dr. Robert Kirkpatrick, Union Theological Seminary, Richmond (Virginia); the Rev. Everett C. Parker, New York City, director, Office of Communication, the United Church of Christ; and the Rev. C. A. Weesner, Indianapolis (Indiana), executive secretary Department of Visual Service, United Christian Missionary Society.

Miss Lisa Sergio of Washington, D.C., was elected secretary of the Board. Mr. Rome Betts, executive director, American Heart Association, New York City, was re-elected associate treasurer.

\* \* \* \*

picture present? What values are shown as important in that broadcast? It has even been suggested that theological content may be found in many "commercials"!

God in his wisdom is constantly presenting his church with new obstacles to overcome and new avenues for witness. Perhaps this powerful giant of the mass media is such a challenge for today. May God give us the wisdom and the grace to relate to the giant -- and to redeem it for the benefit of God's restless world.



# Dimensions of a New Age ....

*"Our tradition-limited minds cannot foresee the pitfalls and the rewards which lie ahead. It is of major concern that a gap exists—and threatens to grow wider!—between the capabilities of human*

*understanding and the rapidly-increasing volume of scientific knowledge. The future of civilization may well depend upon how quickly we can close that gap."*

Major General John B. Medaris  
Former Chief of the U. S. Army  
Ordnance Missile Command

## .... PHILOSOPHY and SPACE

Broadcast over WRVR, New York City

ANNCR: We are -- all of us -- newly arrived in the Age of Space. And we have come so quickly! Swirling about us are powerful influences, likely to have upon our lives the most prodigious impact known to mankind in the last five hundred years. Yet we can barely grasp the magnitude of these social forces. We can only guess at their meaning. What does it signify that we live in a world of such suddenly extended proportions? Toward the answer, *Radio-Television of The University of Texas* has prepared this recorded radio series. Produced under a grant from the National Educational Television and Radio Center -- in cooperation with the National Association of Educational Broadcasters -- we present *Dimensions of a New Age*. Our moderator -- Rod Rightmire.

RIGHT-MIRE: From two of this Age's illustrious leaders -- Dr. Wernher von Braun, missile man of great vision, and Dr. Reinhold Niebuhr, philosopher of immense realism -- we bring you today some searching observations on Philosophy and Space.... Here is Dr. Wernher von Braun, technical director of the Ballistic Missile Agency for the National Aeronautics and Space Administration:

VON BRAUN: The immense challenge of outer space which was once the province only of astronomers and a few scientists, working in fields related to astronomy, has caught the imagination of mankind. It has become the subject of debate in the United Nations. Men are excited by the

prospect, because they now possess the physical means for the first time since their ancestors walked the earth, to penetrate the vast heavens. What was once an unattainable "beyond" has become an area for human exploration. The question is no longer how to get there. Rather, it is: Who will get there first? When will it happen? What practical purpose will it serve?

● ●

Each day brings us closer to the realization of the old dream of space flight, when man will enter the domain of the Olympians. What new wonders will man encounter out there? What hazards may lie ahead -- for an adventurer setting foot on other worlds? Will we find some forms of life on Mars, or Venus, or any of the other planets? Even as our minds are filled with wonder, there is growing awareness that this is much more than a thrilling adventure. Science, technology, politics, religion and certainly the law are involved. The exploration of space has posed a whole series of formidable areas to which our research institutions and our industrial establishments have responded with enthusiasm and with a characteristic zeal.

Even man's first faltering steps into the new unknown, with the aid of *Sputniks* or *Explorers*, have influenced the course of national and international affairs. There have been profound effects on the country's economy -- in the negative form of taxes, as well as in the positive form



of more industrial employment and of a wealth of by-products which will directly affect our living standards in our daily lives. Outer space must indeed be a big place, since the prospect of exploration has caused more profound reaction than any other single technological program of modern times. The missile and space programs of the United States exceed the scope of the Manhattan Project of World War II that harnessed atomic fission.

● ● Yes, it has become apparent that space is awfully big. Bigger than Texas and Alaska combined. It has been suggested that any plans to travel to outer space are sacrilegious. That those vast spaces beyond our atmosphere belong to God and that man has no right to intrude. I simply fail to understand this reasoning. Do the pious men who hold this view mean to imply that our own abode, this planet Earth, is not a part of God's realm? I am certain that this is not their view. So, what difference does it make in which portion of God's infinite world we live and travel?

There is, of course, the question of whether we are morally prepared to extend our activities to other worlds. As we look at the sad state of human affairs on our own planet, we find much room for doubt whether or not other forms of life which we may encounter in the universe will benefit from their contact with man. During the last century an ever-widening gap has developed between our scientific and technological advances and the moral and ethical standards by which we live our lives and fight our daily battles. In a way, this is surprising. For technology and ethics are sisters, or at least, *should* be sisters. While technology controls the forces of nature around us, ethics controls the forces of nature within us. But while technology is a mere 150 years old, the problems of ethics have occupied the minds of the greatest thinkers on this planet for several thousand years.

● ● I think it is a fair assumption that the Ten Commandments are entirely adequate without amendments to cope with all the problems which our technological advances have brought up, and with all the problems that the Space Age will bring up in the future. The real problem today is not a lack in ethical legislation, but a lack in sufficient tight, day-to-day, ethical guidance and control. Prior to the Renaissance, the Church applied this tight, individual guidance to emperor and beggar alike. But when science freed itself from the bonds of religious dogma, thus opening the way for the technological revolution, the Church unfortunately also lost much of its influence on the ethical conduct of man.

Yet we simply cannot live without ethical guidance. More than ever before, our survival depends on adherence to ethical

principles. In the horse-and-buggy days nobody got hurt when the coachman had a drink too many. Today, in this age of high-powered automobiles, that same drink may be fatal. Ethics alone will decide whether our fabulous new inventions in the field of atomic energy and guided missiles will provide mankind with an inexhaustible supply of energy and wealth, or whether mankind will perish by their abuse. Ethics alone will decide whether our entry into the Space Age will be a curse or a blessing.

What have we done to implement the laws of ethics in our forthcoming exploration of outer space? The tools at our disposal to implement these laws may not be quite commensurate to the tremendous problem on hand. But mankind has at least made an honest first try. The General Assembly of the United Nations established an ad hoc committee on the peaceful use of outer space in December, 1958. Fourteen nations participated in the committee's deliberations. Five nations refused the invitation: the United Arab Republic, India, Poland, Czechoslovakia and, to the surprise of no one, the Soviet Union.

● ● At the time the committee was formed, only two major powers possessed the basic vehicles essential for space explorations: the United States and the Soviet Union. Only one of them, our country, joined in the discussion. Sub-committees were set up in May, 1959, to study legal aspects and technical areas. International agreement is essential to resolve the thorny issues relating to questions of sovereignty, and its possible extension beyond the earth's surface.

It was Henry Clay who once remarked that, and here I quote: "If you wish to avoid foreign collision, you had better abandon the ocean." Surely free men do not intend to abandon all of space to Mr. Khrushchev because he brandishes his missiles like a sword of Damocles.

We stand at the beginning of a wide, endless highway, reaching out to the stars and beyond. If we go forward for that purpose, with firm determination, and enjoying the full support of our people, aroused to the total challenge, we cannot fail. For we shall have understood the real threat of militant Communism which is attacking our way of life on all sides, with the admitted objective of world domination.

● ● It is all too evident that the Russian accomplishments in space are unmistakable evidence of a greatly expanded scientific and technological capability, which is supported by growing industrial potential. We are challenged everywhere in trade, in industrial production, in science and engineering, in the arts, in

(Continued on page 22)



# Riverside

## Radio — a

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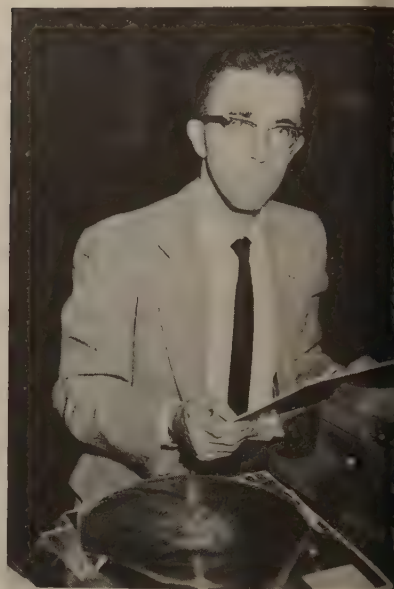
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The WRVR "Fine Arts Guide" is itself a small gem of "printed art," with the station program schedule and, in addition, a calendar of Fine Arts Events in New York City, together with comments by and about the WRVR staff and guests.

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# "Talent Showcase"

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## WRVR's

## "Fine Arts in the Making"



PAT HINGLE and NAN MARTIN read the verse of Archibald MacLeish, with excerpts from the drama "J.B."



(Continued from page 19)

diplomacy, and even in religion, if you regard the denial of faith by the ardent Communist as a kind of perverted religion in itself. The Soviets have launched a massive effort to surpass us. They are turning out more scientists and engineers annually than do our educational institutions. Make no mistake about it. Whatever their lapses by way of political enlightenment, the Communists are doing a thorough job in the academic and laboratory preparation of trained minds.

We can answer that bid for technological supremacy only by awakening in our youth an interest in the physical science and mathematics which will play an increasingly important role in the technological oriented society that they will be a part of in the years ahead. We must reinforce our educational system to provide the kind of preparation required for the social order that will exist five, ten and twenty years hence. We must educate youth for the future, not for the present or the past.

RIGHT-MIRE: Dr. Wernher von Braun sees adherence to ethical principles as essential to our survival in the Age of Space. We pursued our inquiry in New York, where we questioned Dr. Reinhold Niebuhr, vice-president of Union Theological Seminary, and world-esteemed philosopher....

Dr. Niebuhr, you have stated that two sources of a nation's power or authority are its prestige and its force. In your opinion, does a nation's attitude toward religion have any significant effect on its international prestige?

NIE-BUHR: Well, Mr. Rightmire, that's a difficult question to answer. I wouldn't say that the attitude toward religion has an influence on its prestige. It ought not to have. One would rather ask: "What is its religious attitude? The religious attitude of its culture?" And then one must also add that any emphasis on religion as a conscious source of prestige is a corruption of religion.... But the fact is that the religious attitude of a culture, the humane and humanistic tradition of the West, for instance, certainly has...is a source of prestige for the free world, primarily because the dignity of the individual, respect for the individual, is rooted in the Hebraic-Christian tradition.

But inasfar as religion doesn't induce moral attitudes that are acceptable to the world, it isn't a source of prestige. One might mention, for instance, that the Supreme Court decision in the segregation issue was a source of prestige (perhaps that influenced the Supreme Court; I hope it didn't), while the Little Rock incident was the opposite. It lost us prestige.... The moral quality of our religious life, the respect for the person,

without respect to race, is certainly a source of prestige, although I'm embarrassed to say this because I don't think one ought to say: "You must be just to the Negro so that America will be strong in the world." Nonetheless, there is a prestige coming out of the quality of justice which a nation has, and as far as our religion produces a quality of justice, it is a source of prestige. I don't think one can deny that.

RIGHT-MIRE: Well, in the present struggle for world dominance -- primarily between the United States and Russia -- not only in the Age of Space but in all other things -- do the moral values of this country appear to be a strengthening or an enfeebling element today?

NIE-BUHR: Well, I don't see how moral...moral values...I don't quite like the word *values* because there's a moral quality in all of our economic, political life. There are not discreet values. There is a moral or immoral quality. And I would say on the whole this is a quality of justice. And justice implies both some kind of liberty and some kind of equality. Now, if that is what morality means in politics, they couldn't be enfeebling. There are some ideas of morality...of pure morality...pacifism morality...that aren't relevant to politics at all. They might be enfeebling.

But I should say that any mature religious or irreligious person would recognize that politics is related to morals in a very definite way. It deals...and must deal...with power and interest. It mustn't be sentimental about overcoming power and interest. It must coerce or harness or beguile power and interest into some kind of order and into some kind of justice. And if it does that, it's moral. And if it does that, that kind of morality is a source of prestige, let us say. So I can't imagine that morality could enfeeble a nation...morality rightly conceived...morality relevant to the political order.

I'd like to make one additional observation about that, and that is to say that it is rather frightening that in our contest with Russia, we have both become technocratic nations who are impressed with the gadgets of life, and we're not debating any more about the spiritual, moral issues. We're debating about which nation is best in providing living comforts. Now insofar as our nation is preoccupied with living standards, I certainly think that one of the most ironic facts about western civilization as a whole, and America in particular, is that we think of ourselves as embodying the values of freedom. Yet in the opinion of the world (not only Russia) we are adjudged as embodying the values of self-indulgence, of high standards of living beyond the dreams of avarice in Asia and Africa. That's a truly ironic fact.



Perhaps we in the religious world ought to pay more attention to the scriptural warning: "Take heed of all covetousness; life consisteth not in the abundance of the things a man possesses."

RIGHT-MIRE: How does our what is now an enlarged view of the universe and man's active physical participation in that universe affect his feeling about himself and his world? And I might also ask you at the same time: What does man's physical access to a universe so apparently not man-centered do to his religious and philosophical outlook, Dr. Niebuhr?

NIE-BUHR: Well, Mr. Rightmire, you see, I think that what's happening in the conquest of outer space, impressive as it is, is merely the last chapter of what has been proceeding since Copernicus. Now, there is the idea that the world...not the *earth* but the *world*...is man-centered; that the whole *world* revolves around this human drama. And, on the whole, intelligent people, whatever their religious outlooks have been, have accepted this. There are obscurantist forms of faith that haven't accepted this...that resisted Darwin. But if you take Copernicus, Darwin...if you take Freud...in every case, we have an enlarging picture of a very large and complex world.

Now that hasn't changed, I think, a viable and vital religion at all, because whatever the world is...however large it is...however small we are in it, there is still the human drama, and we are important to ourselves. We, as Pascal, the first great Existentialist said, in the seventeenth century, when he was opposing Cortisian rationalism, he said: "Man is a reed, but at least he is a *thinking* reed." Now that's the incongruity of man, and I should say that a vital religion draws its source from exploring the human incongruity of human existence. It's no more incongruous now than it was before; it's always been incongruous.

NIE-BUHR: Man is so little and yet he is so great. That is the point. And you can also say, "He is so good, and yet he is so evil." And these two things have to be brought together in any vital religious or philosophical outlook upon life. So I don't think that if anybody has absorbed what has actually happened in the scientific revolution...the conquest of nature, let us say, for instance...the conquest of space is just a part of the over-all conquest of nature.

RIGHT-MIRE: It's really just bringing it into focus, you mean?

NIE-BUHR: Well, enlarging it perhaps...extending it...yes, extending it.

RIGHT-MIRE: Does physical penetration of outer space fundamentally alter man's concept of the universe, do you think? Are there really elements here which he has not taken into

consideration in examining his life and its meaning -- or have such elements long since been incorporated into his philosophical make-up?

NIE-BUHR: Well, I wouldn't say "long since." What we said before, I think, applies here. You never quite incorporate everything, but the preparations have long since been made. As a matter of fact, we've lived in a world of scientific advance and scientific conquest of nature now for centuries upon centuries. An interesting thing is that many scientists thought that this advance of science would make any kind of religious approach to life impossible because they regarded religion as a form of superstition or stupidity that would be eliminated by scientific rationalism. And I can quite see why they thought that -- because many forms of religion were obscurantist.

Now, the question is: Why didn't this happen? Why has religion maintained some kind of vitality, even with the advancement of science? And my answer to this certainly would be the answer of Pascal that I gave before.

• •

There is no way of scientifically or rationally fitting man into a rational or a natural scheme of things because that is his glory; that is his misery...that he can conquer space. Well, you can put it like this: He can conquer space but he can't conquer himself. And perhaps the basic heresy of our culture...if it has a heresy...is that it comes up again and again to say: "Man that has done so much in conquering nature must now conquer human nature." Conquering human nature and conquering nature are two quite different things because the nature that you're going to conquer is very recalcitrant because man's got freedom. And the ones who are going to do the conquering are also not as pure and godlike intelligences as they think they are. That's why Communism is wrong.

Communism is a scheme for not only conquering nature but history, as they say...as Engels said. They haven't done that, and Khrushchev...this shrewd peasant, Khrushchev...is quite obviously not a godlike intelligence. He's somebody that reminds us of the...of Alexander...or the Czars...or the powerful people of the world. In other words, history's quite a different thing from human nature because man is quite a different thing from the animal.

RIGHT-MIRE: Our thanks to you, Dr. Reinhold Niebuhr, for honoring us with your comments on Philosophy and Space. We are grateful also to Dr. Wernher von Braun, for his contribution to this broadcast. This is the concluding program of a series designed to explore carefully the many impacts of the Space Age upon our everyday lives -- to assess accurately the true *Dimensions of a New Age*.



# Around the

## FAR EAST.....

### ● ● FEBC NOW IN THIRD PLACE

It was with a real thrill that Robert Bowman, president of the Far East Broadcasting Company, read a recent Associated Press news release. He shuddered when he read the first paragraph and realized its import. Red China has increased its international broadcasts by one-third since early in 1960. This, Bob knew, placed Red China second in the world with 674 program hours in their weekly operation, topped only by Communist Russia's 975. Mentally, Bob rearranged the statistics and finally arrived at a list which, on paper, looks like this:

Communist Russia	975 program hours weekly
Red China	674 program hours weekly
United Arab Republic	625 program hours weekly
United States	590 program hours weekly

Then Bob did some more figuring. Not included in this list was FEBC, which schedules 637 program hours weekly in its total operation of 15 transmitters. This put FEBC third on the list. By this time Bob's mental arithmetic was way ahead of his heart, and his shuddering turned to praise.

Three months before these AP statistics were released, FEBC had announced a "Capacity Operation" project designed to increase their broadcasting load to 980 program hours weekly! If FEBC, without any government's financial backing or help from commercial interests, could complete their "Capacity Operation" goal, they would be exceeding the weekly program volume of Soviet Russia. No wonder Bob was thrilled. Atheistic propaganda could then be exceeded by gospel truth!

FMR Release

## INDIA.....

### ● ● INDIA PLANS EDUCATIONAL TV

Tape recording will play a major role in the controlled four-year experiment in educational television set for India. The project began early this year, after installation of an Ampex VR-1001A model Videotape television recorder at All India Radio's educational TV station in New Delhi.

Plans call for teachers to record regular programs to be transmitted on a delay basis to receivers in classrooms within a 25-mile radius of New Delhi. Taping began in February so that Indian ETV administrators could have a backlog of program material ready when the school term opens in July.

Mr. T. Rajamanikam, chief research engineer for All India Radio, recently visited educational



LEVAI PHOTO

Christian broadcasts beamed to India from other countries of the Orient are listened to with eagerness in homes and teashops.

television installations in the United States. He studied TV facilities of the University of Florida, the Pentagon, the Army's Fort Lee, and completed a training course at Ampex Professional Products Company's Redwood City (California) plant. According to Mr. Rajamanikam, the New Delhi station is the only operative TV facility in India. A second station will be built in Bombay within two years. Both stations will be primarily educational, he said. Programs will be conducted in Hindu, official language of the Indian government. Mr. Rajamanikam said it is hoped that television will aid in the spread of the language as effectively as Hindu language movies.

AMPEX Release

### ● ● CANADIAN BAPTISTS SPONSOR MEETING

Twenty-five representatives of Christian churches, societies and associations working in Andhra Pradesh conferred some months ago in Secunderabad, Andhra Pradesh, concerning Christian broadcasting in Telugu. The Conference was sponsored by the Canadian Baptist Mission and the Audio-Visual Committee of the Andhra Christian Council. Representatives of the bodies now engaged in the production of Christian radio programs (*Bringing Christ to the Nations*, American Mennonite Brethren Mission, *Living Waters* Gospel Broadcasts) shared experiences and examined sundry avenues of joint effort.

At present seven fifteen-minute programs are broadcast weekly in Telugu over FEBC (Manila) for the Indian audience. The continuation committee, under its chairman, the Rev. Roger C. Cann, *Vizianagram*, in cooperation with the Christian Association for Radio and Audio-Visual Service of the NCC, in Jabalpur, and with the Far East Broadcasting Company, in Manila, will seek to train broadcasting talent; to develop an informed listening audience in Andhra; and to work towards the formation of a permanent planning body.

The Christian Broadcaster

# World . . .

## JAPAN . . . .

AVACO (Audio-Visual Activities Committee of the National Christian Council) has just completed an over-all survey of religious broadcasting in Japan taken by means of questionnaires sent to each broadcasting company. One hundred per cent returns on the survey indicate that the amount of religious broadcasting over private stations has approximately doubled since 1956. In that year, 0.58 per cent of the broadcasting time was assigned to religious programming. In November of 1960 religious programs occupied 1.03 per cent of the total air time.

The percentage of on-the-air time given over to Christian programs in 1956 was 41 per cent; in 1960 it was 71 per cent. However, the rate of increase of religious programs other than Christian has been greater than that of Christian groups during the last four years. This may be accounted for by the awakening of other religious groups to the potentials of broadcasting and because most of them have started from a lower plateau of total activity than did the Christian.

The survey, based on a cross-section taken in November of 1960, revealed a total each week of 54 sponsored religious programs and 14 sustaining programs, for which the station makes the time available free. Of the 54 sponsored programs 29 were Protestant and three Catholic. There were 13 Buddhist, four Shinto and four new religions among the sponsored programs. Of the non-sponsored or sustaining programs, three were Protestant, one Catholic, five Buddhist, four Shinto, one new religious group.

In the matter of total broadcasting time, however, Protestant programs occupy over two-thirds of the total time. This is due to the fact that *The Lutheran Hour* is broadcast over some 80 stations, programs of the Pacific Broadcasting Company over a similar number. Other Protestant broadcasts are over five to a dozen stations. Thus, Protestant broadcasts occupy a good total of 2,310 minutes weekly, Catholic programs 210 minutes and all other religions some 990 minutes. This is the present over-all.

Protestants concentrate upon sponsored programs because most groups broadcasting wish to make a more pointed appeal on behalf of Christianity than can be made on free time granted by the stations. Also, most groups invite writing in for Bibles or Bible study courses, considering that the radio ministry is inadequate unless such careful follow-up can be conducted. Stations do not permit write-in appeals on free time.

The new religions, which pay for time for broadcasting, are the *Seicho no Ie* (two programs) and the *PL Kyodan* (two). *Seicho no Ie* also has one sustaining program. Most of the programming of other religions is conducted by the large old-line Buddhist and Shinto organizations. This includes broadcasting by the *Tenrikyo* sect, which is sometimes classed as a new religion.

In format most of the Christian programs follow a traditional order of hymn and sermon. The programs of other religions are almost without exception straight lectures, with perhaps a musical theme at opening and closing. These programs often invite inquirers to write in for further information. Exceptions to the above are: the programs of *The Lutheran Hour*, which uses a half-hour drama format; those of AVACO -- documentary drama or interviews; the United Church of Christ -- professionally-narrated witnesses of lay Christians; and the Seventh Day Adventists, who use occasional drama, story-telling and other formats. Religious broadcasting tends to be concentrated in the Sunday morning hours.

The above statistics do not include religious broadcasting over the government networks. Approximately one per cent of the government network time is allotted to religious broadcasting. This is apportioned on a fairly equal basis to the three major faiths -- i.e., Buddhism, Shinto and Christianity. AVACO provides speakers and music and advises on production and formats for all of the Protestant programs that are scheduled on the government networks.

Private broadcasting in Japan dates from the end of the Pacific War. The national broadcasting law provides for freedom in the realm of religious broadcasting -- proscribing only content which threatens the national order, attacks upon other religions or claiming exclusive validity for one religion in a way which reflects adversely upon another religion.

There is relatively little regular religious broadcasting as yet upon television. One sponsored program is the *Oral Roberts* program, weekly on Sunday morning in the Tokyo area. A local choir is used, together with film clips of the evangelist's sermon from the American program with lip synchronized sound in Japanese. Time is provided free for a 40-minute program each Sunday morning in the Tokyo area by NTV (Channel 4), this time being utilized by representative groups of the three major faiths.

Each year at Christmas time for the past four years AVACO has arranged the broadcasting of one or more Christmas candlelight worship services in the Tokyo area, sponsored by businessmen. In addition, AVACO films have been televised, especially during the Christmas season.



## KOREA . . . .



*The Rev. OTTO DE CAMP, director of Station HLKY, accepts citation award -- in the name of his staff -- from South Korean Premier JOHN M. CHANG. HLKY, under the National Christian Council of Korea, has relay stations in Taegu and Pusan, with two more now under construction in Iri and in Kwangju.*

### ● ● HLKY IS COMMENDED

For six years Radio Station HLKY of the Korean National Christian Council has served the country well, but never so effectively as during the time of the "April Revolution" in 1960. During this period the great majority of news-hungry listeners turned to the *neutral, reliable and prompt* broadcasts of the Christian station.

Subsequently -- on December 30, 1960 -- the Prime Minister of Korea, Dr. Chang, presented HLKY with the following Certificate of Commendation:

"HLKY, The Christian Broadcasting Station, although its history is not a long one, has already, by its prompt and impartial dissemination of the truth and by its resistance of all undue political pressures, contributed greatly to the art of broadcasting in this country. Particularly at the time of the April Revolution, the Station rendered outstanding service not only for the preservation of the people's rights but also as a pioneer of reform by keeping the general public swiftly and fairly and accurately informed even under adverse circumstances.... (signed)

CHANG MYUN, Prime Minister"

## THAILAND . . . .

### ● ● "WE ARE GETTING AIR BORNE"

Last Christmas, on the 24th and the 25th, we had a total of 21 programs on 11 radio stations in Bangkok, three programs on a Chiangmai station.

We were really amazed at the response of the radio people. Three months before Christmas we prepared 12 programs: two dramas in English and in Thai -- five church choirs singing carols, with comments on the scriptural basis of Christmas -- a

local recording of the *Messiah*, with Thai and English commentary -- and a highly effective Christmas disc jockey job.

The Christmas spirit may have made all the difference in the unusual receptive moods of the program directors. But we will try to find out. We have gone ahead and prepared for possible non-Christmas, week-to-week broadcasts on sustaining basis. We are getting air-borne:

1. **Story Parade:** Children's story, quarter-hour weekly -- non-biblical religious stories. Prepared by Bible teachers at the Bangkok Christian College, Elementary Department.

2. **Make Way for Music:** Folk, concert, show and religious music in each program, with commentaries on their particular values. Music by students of Wattana Wittaya. 30 minutes weekly.

3. **Doctor ... Please:** First-aid, health habits, 15-minute playlet. Written and produced by staff in our Christian hospitals.

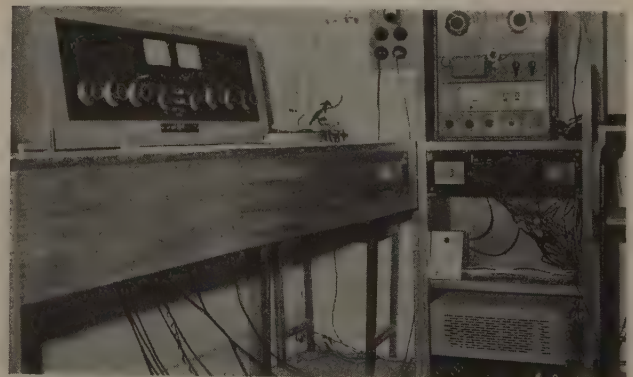
4. **March of Knowledge:** 15 minutes weekly, church educational supervisor interviewing guests among educational circles, plus features and news.

5. **Great Scenes from History:** Puppet drama by young people of International Church and the Christian Student Center.

From a letter from MELCHIZEDEK SOLIS, director of audio-visuals of the United Church of Christ in Thailand



*The Rev. MELCHIZEDEK SOLIS (right) -- formerly of Station DYCR in the Philippines -- and staff members who work with him in the Bangkok recording studio. Below is the recently installed, made-in-Thailand equipment.*



## PHILIPPINES. . . .

☐ Our Church today, whether it be here in the Philippines or in other parts of the world, has to face the problem of the churches without pastors.

**Fifty Pesos for a**

**Good, On-the-Spot**

**Assistant Pastor!**

In this country one occasionally finds a pastor who has as many as nine congregations under his charge, with eight or more kilometers between each one. This is one of the many sobering aspects of our problem. The supply of trained ministers cannot begin to meet the need in terms of number of congregations. Of course, a first answer to this problem is to encourage more young men to enter the ministry. A second answer is to mobilize the laity to take an active part in keeping the newly formed churches alive.

Still another answer -- "assistant pastors," at fifty pesos each. Their *cost*, not their *value*! We refer to pre-tuned radio receivers that are backed by a church-concerned transmitting station with a church-directed message.

The "assistant pastor" (AP) was a dream several years ago. Today, it is a reality. Certainly this is not an ultimate or a permanent solution. But it can supplement. It will not take the place of a pastor, but it can hold the line, providing the instruction, worship services and sharing of religious news and experiences that are basic to church life.

☐ With the laymen on the job, an attractive worship center, with amplified voices, can actually provide all the *sound* atmosphere of a morning church service. The choir responses, the call to worship, quiet music during the offering, announcements of hymns with the sound of the choir leading the singing, the pastor's sermon -- all are in proper order, hand-tailored by skilled church leaders to meet the local situation.

Of course, the warmth of personality, the adaptability, the personal word of encouragement by the "live" pastor is missing. But as a necessary substitute, the "assistant pastor" has great possibilities. There can be the regular and continuing fellowship of worship of a Church of God, a framework into which a pastor can step, without having to again lay a foundation among a congregation "lost or strayed."

☐ In the present program schedule of Station DYCR, we have set aside Friday evenings as *church-member evening*. Here leaders have opportunity to gather and listen to programs designed for their needs. There is entertainment, but more than that is a program for better understanding of church administration, a program for learning ways and means of teaching Sunday School classes, a program to refresh the pastors and concerned laymen on theological knowledge. During other times in the week are programs that give our listeners the best in church music, from hymns to chorales.

Through all this service run repeated opportunities for worship. Whether it is during a fam-

ily devotion morning or evening (in English, Visayan or Amoy Chinese) or through several opportunities of corporate worship -- recorded worship services led by the world's great Christian pastors, regular Sunday morning services of "pastored" churches, or specially planned radio worship services -- all can lead to meditation and dedication of life, and inspiration!

☐ With a successful pilot project on the island of Siquijor, Negros Oriental, as a basis, the Philippine Federation of Christian Churches, through its radio station, has distributed about sixty receivers. The first sizeable effort cost four thousand pesos. But demands of those anxious to make their churches and homes listening centers could swallow up a hundred more, and a thousand could be effectively placed. Of course, additional technicians are required for maintenance service of the receivers.

Costly? The salary of one pastor could provide two to three "assistant pastors" a month, and these "pastors" require only flashlight batteries to nourish them. Far more costly is the erosion of churches, the drifting apart of congregations, the failure to man new outposts "because the Word is not heard!"

The Rev. JUAN PIA, Jr.  
The Philippine Christian  
ADVANCE

\* \* \* \*

## Europe. . . . GERMANY

## ● ● LUTHERAN-ANGLICAN SERVICE AIRED

The first Lutheran-Anglican joint service was telecast by *German Television*, in collaboration with the British Broadcasting Corporation last February 26. The German service was aired from the reconstructed church of Wolfsburg; the English from the Eccleshall Parish Church of Sheffield. Preaching (in English) from Wolfsburg was Bishop D. Hans Lilje. Bishop Thomas Craske, formerly Bishop of Gibraltar, gave the sermon, in German, at Sheffield. The liturgy was read in both languages, with alternate singing by the two congregations.

## ● ● THE WOMEN ARE MONITORING!

Members of the German Evangelical Women's Organization are completing plans for a monitoring project, during which they will listen critically to *Bavarian Radio/Television* programs, filling out detailed "reaction reports" for subsequent consideration at the Evangelical Academy sessions to be held in Tutzing in May of this year. Particular attention will be given to educational and religious programs and to those primarily beamed to women, teen-agers and children. Helping with the project are Dr. Irma Heinrich, women's representative on *Bavarian Radio* and a member of the program board of *German Television*; also, Mrs. Anna Pirson, second national chairman of the Women's Organization. Questionnaires to guide the monitoring groups have already been sent to all of the women's organizations participating.



## Europe

### ● ● BROADCASTING YEARBOOK RELEASED

The third edition of "Yearbook of Christian Broadcasting," by Hans Werner Von Meyenn and Gerhard Prager, has been released by the Evangelical Academy for Radio and Television. Appearing for the first time in any German publication is a complete television drama script -- "House Full of Guests," by Johannes Hendrich. Forty-eight of the 236 pages of the Yearbook give a listing of existing religious programs produced by the various church radio departments of Germany, of radio organizations around the world, including Catholic radio activities. A preface by Pastor Von Meyenn is followed by a discussion of and scripts of the ranking program "The Word on Sunday." Johannes Riede answers the question, "Is the Story of the Creation Up-to-Date?". Mr. Prager, who is director of the Department of Entertainment of *South German Radio* discusses the subject of the place of night clubs on television. The Yearbook is published by the Evangelical Press Organization of Bavaria (Muenchen). Its selling price is DM 8.60.

### BRITISH ISLES.....

#### ● ● THIRD PROGRAM IS RECOMMENDED

The Radio and Television Commission of the Church of England has recommended the installation of local transmitters, these to be used for the airing of a third Program, which would be strictly educational. The Commission claims that such transmitters, organizationally tied in with the already existing regional transmitters of the British Broadcasting Corporation, are greatly needed. This third Program would be directed to young people between eighteen and thirty years of age. It would be a joint project of BBC and Independent Television of Great Britain, thus eliminating any likelihood of competition. The service would be under the control of representatives from both organizations, with the cost being carried by the income from ITA commercials and BBC fees.

### ● ● OUT-OF-SCHOOL SERIES PROJECTED

As of this summer BBC Television plans to air a thirty-minute educational program, with the probable title, *For Your Information*. Its purpose will be to provide educational material for young people in out-of-school time. Early in the series will come science and health programs, with lectures by nationally known authorities.

Meantime, it is estimated that some 2,500 schools are receiving the regular in-school programs aired by the BBC, with the morning worship period being listened to by well over a million pupils. Other student-beamed programs are: *Singing Together* (second to the religious program in popularity) -- *Nature Study* -- *Travel Talks* -- *Time and Tune* -- *Music and Movement*. A quarter of a million listeners are claimed for *World History*, *Rhythm and Melody*. A selected 70 of these programs were sent (1,400 tapes in all) to other Commonwealth countries.

### ● ● PROGRAMS INTRODUCE NEW BIBLE

Beginning with the release of the new English Translation of the Bible, BBC started a series of sixteen programs -- readings from the New Testament -- with which to sign off each day's broadcasting. Narrators were the well-known actors Richard Attenborough and Mrs. Wendy Hiller. During the series Dr. Charles Dodd, director of the staff of translators who worked for more than thirteen years on the project, discussed the procedures and difficulties of scriptural translating in general.

NOTE: In the picture below, the New Testament portion of "The New English Bible" is examined by RONALD MANSBRIDGE (center) of Cambridge University Press and DR. JAMES NETTINGA and DR. ARTHUR P. WHITNEY, executive secretaries of the American Bible Society. Oxford and Cambridge University Presses were joint publishers of the translation.



RNS PHOTO



Dr. ROBERT TAYLOR, executive secretary of the American Bible Society, and the Rev. ARISTOMENO PORRAS, ABS associate secretary in Colombia, display a poster reading "The Book for All Colombians." The first major revision of the famed Reina-Valera Spanish translation of the Bible since the 1569 original is now being distributed widely in Latin American countries.

RNS PHOTO

## COLOMBIA....

☛ Television in Colombia is a government monopoly. When all the arguments for and against a situation have been exhausted, one fact remains unassailed -- Colombia would have no television at all were it not for the government. The cost factor stemming from the topography of the country and its population groupings would have deterred any private company from entering the field. One-third of the nation is mountainous, with high peaks and almost perpendicular ridges rising in a great jumbled mass. Flying over it one gets the idea that the devil himself has up-ended the earth.

In these mountains live more than half of the country's population. Here also is the greatest percentage of those who can afford to buy television sets. Most of these people of the mountains live in or around cities nestled in valleys 3,000 to 9,000 feet high, with the valleys walled in by steep-rising mountains, and the air space between the cities obstructed by high peaks and ridges. When it is considered that television beams travel in a relatively straight line toward the horizon, the difficulties of transmission become apparent.

☛ In spite of the difficulties, the government decided to concentrate on this mountainous area. The problem of getting television beams across ridges and down into narrow valleys is handled by a government agency called *Radio Televisora Nacional de Colombia* -- generally known as *Televisora*.

*Televisora* attacked the problem by erecting transmission stations high enough on mountain sides so that their beams could reach over intervening peaks. Their construction is where the cost factor came in. There are few roads in the

high mountains and those that exist are often of poor quality -- layers of dust beneath the sun and quagmires beneath the rain. They hang onto the mountainsides as frail, slender strings with no guard rails, only small black crosses where an auto or truck has gone over the edge. They had to be strengthened to support the heavy trucks carrying construction parts. Many of the roads did not reach to the heights chosen as station sites. They had to be extended.

A total of 120,000 sets in the country and an expected annual increase of no more than 30,000 does not provide much of an inducement to commercial broadcasters.

☛ Over the mountain network, which will be extended to the Atlantic coastal plain by the end of this year, go five hours of television a night. Of air time 30 per cent is filled by television film, mostly from the United States, with Spanish dubbed in. Perry Mason is one of the most popular television personalities in Colombia. Give-away shows account for 10 per cent, and another 30 per cent is filled by drama and live comedy.

The remaining 20 per cent is taken up by musical and variety shows. The Colombians love music and singing and dancing, so these shows rank in popularity with the ones of imported film. Although the shows are built around professionals, many non-professionals perform on them in a professional manner for little or no pay.

☛ A mobile unit is used to cover fiestas, horse races and what is probably the most popular weekly event in the country -- the drawings of the lottery of the state of Cundinamarca.

Studio facilities, equal to the best in Latin America three years ago, suffer now because of a nation-wide austerity program. Of the four studios, one is inoperative and the others have only two cameras each. Most of the equipment is as old as Colombian television itself -- seven years.



## Latin America

Dimmer lights don't work because the master control has worn out. Switchboards in the control booths are temperamental with age and have to be handled with knowing hands.

Senora Consuelo de Montejo, who heads *Publicidad Tecnica*, one of the top advertising agencies in Colombia, produces five half-hour shows a week. Her most popular is the "Lucky Strike" show, a musical. A visitor, watching a production of the show and considering all the obstacles that had to be overcome, had strong doubts that anything but magnificent confusion would ever reach the home screens.

But with Senora de Montejo directing, producing and operating a control-room switchboard, the show unfolded smoothly on the home screen. Senora Montejo did not wait to be congratulated. She was on her way to another studio where the announcer of her second show of the evening was already on the air.

by JACK FARRELL

from THE NEW YORK TIMES  
March 12, 1961

## COSTA RICA....

### ● ● DIA MANAGER IN THE U.S.

The Rev. Robert Remington, manager of *Difusiones InterAmericanas* (DIA), together with Mrs. Remington and their son, Paul, have left San Jose for several months of extensive furlough travel in the U.S. During this period, Mr. Remington will cover the entire Eastern and Midwestern portions of the United States, as well as Texas and Toronto (Canada), with possibly California in addition. The purpose is to visit friends who have had direct participation in the activities of DIA, as well as executives of missions and churches who have active gospel missionary and radio work in Latin America. During Mr. Remington's absence the activities of DIA are continuing under the capable management of Charles Denyer, Costa Rican assistant manager, in charge of Operations, and Hugh Worsfold, DIA technician, who will also serve in an administrative capacity.

The choral group that appeared this year, (during a nationwide interdenominational campaign) in Costa Rica's first evangelical telecast. Sponsored by the Latin American Mission, Inc., the campaign is "... an effort to reach the Christian Gospel through use of the many evangelistic techniques."

RNS PHOTO

## HAITI....

### ● ● PROGRAMS IN CHINESE FROM HAITI

Radio Station 4VEH, located at Cap Haitien, announces that it is now broadcasting Chinese evangelical programs to the area of the Caribbean. The *Chinese Gospel Crusade* of Miami (Florida) produces two 15-minute programs weekly. It is estimated that there are 185,000 Chinese in Cuba alone. Follow-up of these programs is planned, for which 65 different Chinese tracts have been prepared. In time it is hoped to begin correspondence courses. Some pastors in Havana have already begun contacting the Chinese in that city to interest them in these programs.

## HONDURAS....

### ● ● BAPTIST SOCIETY SPONSORS STATION

A new evangelical radio station located at Tegucigalpa went on the air with its initial broadcast last December. Known as HRVC, *The Evangelical Voice of Honduras*, the station operates on 1000 watts of power with a frequency of 1380 kc.

The present broadcast schedule is four hours daily, 5:00-9:00 p.m., and consists of classical and semi-classical music, news, gospel hymns and programs, as well as cultural programs from various governments.

The new station is sponsored by the Conservative Baptist Home Mission Society and is under the direction of David Jones. Local laymen representing the major evangelical groups in Tegucigalpa plan to cooperate and assist. This group selected the theme, "Dedicated to stimulate the spiritual life of man."

Howard Erickson, CBHMS missionary on loan to HOXO in Panama, helped to install the equipment at the new station, which is located high above the city on rented property. Studios and transmitter are in the same building, which was remodelled for the purpose. Announcers and operators are being recruited from among the various evangelical churches.

DIA Bulletin



## CANADA....

When ten Roman Catholic priests, two Roman Catholic sisters, seven Baptist ministers, eight Anglican rectors, one Presbyterian clergyman and sixteen pastors of the United Church in Canada get together to *work together* -- that's news, real first-rate news! And that is just what happened in Moncton, New Brunswick, toward the end of 1960. This group came together for a religious radio and television workshop sponsored by the local (Moncton) Ministerial Association and the Roman Catholic National Information Center, Toronto, in cooperation with Radio Stations CKCW and CBAF, together with CKCW-TV.

**It Was in Moncton****--Where Everybody****Worked Together--**

Heretofore, we have "seminared," "meetinged" and conferred, but never before have we got right down to the business of *working together*.

All general sessions were held in the First United Baptist Church in Moncton. Of course, at first there was a somewhat cautious approach evidenced in a very quiet, dignified hearing for all. But the initial starchiness soon wilted in the process of seeing the job to be done and tackling it with a will and gay good humor, in a thoroughgoing, direct learning experience.

More than thirty radio programs were produced on tape and eleven television programs were produced on a closed-circuit basis in the local TV station. All reflected the creative working atmosphere of the workshop.

One TV program featured clergymen from each of the faiths asking questions and getting answers about each other's beliefs and practices -- even such questions as "Why do you (or why do you not) wear a turned-around collar?" Another TV program featured several priests explaining different orders of the priesthood: "A priest from the Society of Jesus," commented one Father, "is entitled to put the letters S.J. after his name. Some priests," he added, "think the letters S.J. stand for 'soft job'."

In such a comradely atmosphere "tolerance" had no place, but "understanding" abounded.

In other workshops we have talked about reaching those outside one particular faith, but the Moncton workshop became a significant demonstration of reaching one another *within* the group. The workshop itself embodied its own purpose.

There was not enough time to emphasize this or that aspect of broadcasting, or to play each faith's productions, but that which needed priority of attention, got it. And each participant discovered anew that in losing one's life one does indeed find it.

Last, it should be noted that the man who was key leader in the workshop was neither Protestant preacher nor Catholic priest. He was a layman from the industry and of the Jewish faith.

## UNITED STATES....

## ● ● SERVICE IN EXHIBITION HALL

As the sun rose across Lake Michigan on Easter morning, a worship service was held at McCormick Place -- the first religious service to be held in Chicago's huge new exhibition hall on the lake shore at 22nd Street. Participants in the service included the Kansas Wesleyan University choir and the Rev. Russell Harrison, who, until recently, was the U.S. General Secretary for the World Council of Christian Education, is now Director of Missionary Education for the Christian Church (Disciples of Christ). Leading Chicago clergymen also participated. The service was sponsored jointly by the Departments of Radio/Television and Evangelism of the Federation.

## ● ● CHICAGO'S DENOMINATIONS ACTIVE

Underscoring the Department of Radio and Television's intention to represent a broad cross-section of the Christian Church in Greater Chicago to the broadcast industry is the information that 39 denominations and religious groups participated in the 1960 programs which the Department produced. This is six denominations more than in the year 1959. In the total of 402 participants -- up 65 over 1959 -- there were 305 ministers. The United Presbyterian Church supplied 46 of these and the Methodist Church supplied 40. Participants also included 91 laymen and six choirs, in which individual members are not counted.

"This report calls to mind once again the tremendous contribution which volunteers make to the work of the Department. However, the participation extends beyond those who actually appear on the broadcasts to all who contribute to the Department's work, its needs and spiritual undergirding. Our gratitude goes out to all those who had a share in this," said Dr. W. Alfred Diman, department chairman.

The data compiled in the report does not include the announcers, technicians, directors, and other station personnel or DRT staff members who work on each program. To them the Church has a great debt of gratitude also.

Signal

## ● ● INDIANAPOLIS COUNCIL ACTIVE

Under the Church Federation of Greater Indianapolis are eight television programs: Timothy Churchmouse -- a Saturday morning Christian Education program featuring primary department children; Insight -- a Sunday afternoon panel of local ministers and community representatives; Television Church -- Sunday mornings; Chapel Door -- interfaith early morning weekday program; Life of Jesus -- Bible telecast, for academic credit; Five Minutes to Live By -- inspirational messages by local ministers; Panorama of Faith -- a religious "variety" program presented by the Indiana Council of Churches, mid-afternoon, Sundays; Talk Back -- a combination of filmed and "live" presentations, including local panel discussions on solutions for personal or social problems.



## For Mom and Dad ... and the Kids!

¶ The secret to success in the mass media is "entertainment," not preaching. This was the opinion voiced by Walt Disney and Y. Frank Freeman, past president of *Paramount Pictures*, during their conference with the Program Committee of the Division of Radio and Television of The United Presbyterian Church.

The conferences with Disney and Freeman highlighted a three-day January meeting in Los Angeles -- first to be held on the West Coast.

In his office, Disney told the group that he was named after a Congregationalist minister friend of his father, but that he never tried to "preach" in any of his movies. "You won't get anywhere hitting them over the head with a Bible," he said.

When asked how he reached the minds of children, Disney responded, "I don't aim for the kids. I aim for the family. I try for a family story -- that the kids and Mom and Dad can all enjoy."

¶ Disney cited his film "Donald Duck in Math-Magic Land" as an example of how entertainment must be used to gain and hold attention. He said highly placed scientists who previewed the film were skeptical about the "funny stuff," but he said math teachers and the school kids "love it."

He suggested that high-level authorities are not always the best judges of a movie's effectiveness. He said that not only does the entertainment factor sustain interest and make subject matter clearer, but it also makes the total learning experience a pleasant one, and therefore more conducive to lasting effect.

Freeman, a Presbyterian elder, suggested that Protestants should take a more active role in the development of motion picture stories. He said he was sure most studios would welcome this.

¶ The recently retired head of Paramount contrasted the attitude of Protestants with other religious groups.

"When the Protestants are asked to study a script, they usually say, 'No, you can't do this.' But when the Roman Catholics are asked, they usually say, 'No, you shouldn't do this -- but let us help you improve it so you *can* do it'." Freeman suggested that organized Protestantism re-examine its relationship with the film industry. He said he knows of one studio that wants to do a "good Protestant story" -- but that no one has yet come up with it.

## For "Churched" ... and "Unchurched"

FLORENCE REIF  
*Religious Programming  
National Broadcasting Company*

The fifties saw a revival of religious interest, and we are told that approximately sixty per cent of the population in America today has religious affiliation of some kind. Our concern in broadcasting, not unlike that of the Fourth Estate, is to reach the forty per cent which remains unchurched, and to give fresh illumination to those who are....

¶ New goals may require new programs. That does not in any way suggest that programs of proven value should be scrapped. Instead, we seek to find new ways, supplemental ways, to reach those now untouched. The religious theatre offers the greatest treasury, and we have far from fully explored it. Why not more great, new drama by our most gifted writers?

Truth, being universal, need not be neatly labeled "religion." On the contrary, the chances are that its presentation will be most effective for the uncommitted if not burdened by any cliché.

Concerning ourselves solely with radio for a moment -- are there any program materials that are better presented to the ear than to any other sense? Music at once suggests itself. We may ask ourselves how many of the great composers of our day we have commissioned to write new musical works. In fact, how often do we present the great music of the Church from the past with truly professional treatment?

¶ We see in our day a phenomenal abundance of religious themes in popular music, not many of which, to be sure, make us proud. But we ask ourselves if we are taking sufficient advantage of the trend. And if we are not universally proud of this music, have we made efforts to offer something better?

Finally, have we recognized sufficiently that the best intentions are empty unless they have quality production? The most ephemeral popular song is presented only after long hours of rehearsal by the best vocalist in that category. The presentations of our greatest Theme have too often suffered from amateurism. Our noblest ideas deserve the attention of our best producers, writers, directors and composers. This does not mean that we should discourage amateur productions in our own localities. Of course not. For, as with all else, from today's amateurs come tomorrow's professionals.

## An Inter-faith WORKSHOP

### FOR.....those who PLAN

*Executives, administrators,  
church-related officials  
responsible for policy,  
production and budget.*

### .....those who DO

*TALENT—broadcasters,  
writers, speakers,  
musicians, performers,  
directors...*

Graduate level emphasis on philosophy, policy and strategy—through Workshop section #1—"Communications Seminar" led by Dr. Kenneth Harwood, USC.

Undergraduate level emphasis on communications skills and broadcasting techniques—through Workshop section #2—"Production"—in both TV and radio groups.

*For All*—basic orientation through lecture, panel discussion, program demonstration, evaluation, studio tours, etc.

—to understand more clearly the current role and potentialities of the major communications media—press, radio, television, films—and their value to the church...

—to develop an improved guiding philosophy and strategy for these media as they relate to the church and their relevance and service to the world we live in...

## 1961 INTERNATIONAL COMMUNICATIONS WORKSHOP JUNE 5-16

LOS ANGELES, CALIFORNIA

John Groller, Registrar

1521 Wilshire Boulevard,

Los Angeles 17, California

**Cost**—Registration tuition—\$50. Meals available at Campus Cafeteria. Housing arrangements to be made directly by applicant for \$3 to \$4 per day at recommended nearby hotels. **Schedule**—Workshop opens with registration at 8:45 a.m. Monday, June 5, and closes at noon Friday, June 16. Applicants must agree to attend all workshop sessions from beginning to end.

**Admission**—Make application in advance on the attached form, accompanied by \$50 registration fee. Registration is limited. If application cannot be accepted, registration fee will be returned. On acceptance, additional essential information will be provided, including three texts for required advance reading.

## STAFF



**KENNETH HARWOOD**, Head, Department of Telecommunications, University of Southern California.

**CHARLES H. SCHMITZ**, Workshop Dean and Director, Broadcast Training, Broadcasting & Film Commission, National Council of Churches.

**EDWARD W. BORGERS**, Assistant Professor, Department of Telecommunications, USC.

**JOHN GROLLER**, Associate Director, Division of Radio and Television, United Presbyterian Church, U.S.A.

## GUEST LEADERSHIP

**Stella Brown**, Director, Radio-Television, International Convention of Christian Churches.

**Frank K. Danzig**, Ross-Danzig TV Inc., Hollywood, California.

**Frederick L. Essex**, Director, Radio-Television, American Baptist Convention.

**James K. Friedrich**, President, Cathedral Films.

**Cliff Gill**, President and General Manager KEZY, Anaheim, Calif., and Chairman, Radio Code Board, National Association of Broadcasters.

**John Guedel**, President, John Guedel Productions—Art Linkletter Show, People Are Funny & Groucho Marx Show.

**George Heimrich**, West Coast Director, Broadcasting and Film Commission, NCCC.

**Marjorie Hyer**, Associate Director, Office of Communication, United Church of Christ.

**Milton Krents**, Radio-TV Director, American Jewish Committee and Producer, The Eternal Light.

**Donald R. Lantz**, Religious Director, Family Films, Producers of This Is the Life and This Is the Answer.

**Thomas C. McCray**, Vice-President, National Broadcasting Company & General Manager KRCA, Los Angeles.

**Lawrence W. McMaster, Jr.**, Executive Director, Division of Radio and Television, United Presbyterian Church, U.S.A.

**Clifton E. Moore**, Radio-TV Coordinator, Los Angeles Presbytery and Los Angeles Federation of Churches.

**Frank K. Morris**, Assistant Director, Television Code Affairs, West Coast, NAB.

**George Stevens**, Academy-Award Winner for Giant and A Place in the Sun. Current production, The Greatest Story Ever Told.

**Robert P. Sutton**, Program Director, KNX and CBS Radio Pacific Network.

**Bruce L. Williams**, Director, Methodist Church Commission on Public Relations, Los Angeles Area, and President, Los Angeles Chapter, National Religious Publicity Council.



## North America

### • • LISTENERS WRITE IN!

The radio audience around the country not only listens to *Church World News*, very often it sits down and writes in a letter about it. Several a week come to BFC, forwarded by one of the 163 radio stations that carry the weekly program. Sometimes writers question the accuracy of an item. More often they ask where they can find more detailed information.

*Church World News* is produced by the Press, Radio and Television Department of the United Lutheran Church and is distributed through BFC. Dick Sutcliffe, associate director of the PRT, writes, announces and produces the program. The professional finish reflects his years as a newspaperman and newscaster.

Each program is sent out on a record that has two one-minute cuts in it. The idea of the cuts is to allow local religious newscasters to come in with items of interest about local church activities, thus giving their listeners a round-up of national and international religious news, in addition to news of their home parishes.

As one station manager has said: "*Church World News* is a production of network excellence that gives us a chance to air local news also."

### • • "LIGHT TIME" REACHING MANY

The new Lutheran quarter-hour television show *Light Time*, aimed at the nation's millions of youthful viewers, is rapidly reaching larger audiences. *Light Time*, the National Lutheran Council's offering launched last September, has now been placed on more than one hundred stations in the United States and overseas, it was announced by Miss Betty Barth, executive secretary of the NLC Radio-TV Department and producer of the series. The first 39-week *Light Time* series, costing \$365,000 for scripts, production, promotion and distribution, is now being completed and Miss Barth has announced that a second 39 weeks has been authorized. The two sponsoring bodies, The American Lutheran Church and Augustana Lutheran Church, have agreed to underwrite a \$411,240 budget for the new series.

#### NLC Release

### • • SUNDAY SCHOOL FOR RADIO HAMS

Every week a ham operator at Gaffney (South Carolina) tunes in fellow hams in North Carolina, Tennessee and Georgia and thereby opens one of the most unusual Sunday schools in the nation. Several years ago, R. V. Ramsey, the amateur radio operator, suggested to hams in the three other states: "We've been taking the rest of the week for ourselves. We should give the Lord a little of our time -- once a week at least." The others agreed, and ever since that time, Sunday school by ham radio has been conducted from 7:00 to 8:00 a.m. each week, with from 10 to 20 taking part.

Using the *Standard International* lesson outlines, the hams open with a prayer. One reads the Scripture; another, who may be hundreds of miles

away, then reads the lesson. All take part in a discussion period. While amateur radiomen from the four states comprise the regular "class," hams from other states join in when reception is good. On a recent Sunday, for example, a woman operator in West Virginia took part. Ramsey gets letters from hams as far away as the Midwest, who report listening to the Sunday school sessions over their short-wave receivers although not taking active part in the discussions.

#### RNS Release

\* \* \* \*

*Directions '61* is a weekly religious television series produced by the American Broadcasting Company in cooperation with representatives of the Catholic, Jewish and Protestant faiths. Programs are scripted by prominent writers and feature noteworthy personalities from varied walks of life. The result of two years of concentrated and cooperative planning by ABC and the representatives of the three faiths, the series presents 20th Century perspectives in the light of the traditions of these major American religious communions.

Making use of a magazine concept, the program format is flexible enough to treat more than one subject on a given program, or one subject on several programs. Each faith group has an editor who will act as host and narrator for its programs.

*Directions '61*, which is produced for ABC by Wiley Hance, ABC manager of public affairs, has been designed with an eye to expressing specific Catholic, Jewish and Protestant views of contemporary problems, while providing TV viewers with sufficient background information in doctrine.

The programs reflect the problems of the three religious communities as they strive to meet the exigencies of the changing American society -- the "affluent," the "status-seeking," the "other-directed" population. The point of view of the series is that these religious traditions provide the essential moral and spiritual fiber of the nation -- that they influence the life of the nation, both in small ways and in great ways.

The National Council of Churches, through its Broadcasting and Film Commission, comes back on the network in June, picking up the Protestant segment scheduled for that month.

General subject matter of the BFC programs: The needs of the so-called delinquent youth -- Exploration of the contrast and conflict of cultures in Latin America -- A treatment of the ecumenical movement, with emphasis on the forthcoming Third Assembly of the World Council of Churches in New Delhi -- The relationship between Hellenism and biblical tradition, employing a special 20-minute film shot for television in Greece.

#### BFC Release

The idea of having a Synod Radio and TV Workshop for presbytery chairmen in the Synod of Pennsylvania of the United Presbyterian Church had

#### For Leaders Who

#### Wanted to Know

#### Trade Secrets!

its origin at a meeting of the Radio-TV Committee in Harrisburg. We had partially completed our meeting when a newly appointed presbytery chairman came in, introduced himself and said, "I've recently been elected chairman of radio and TV for my presbytery -- but, to be honest with you, I don't even know what a microphone looks like." At this point, Synod Chairman Craig Koedel determined that maybe we have been using the wrong approach in our training program. Instead of holding workshops within presbyteries for local men who are interested, maybe we should hold a workshop for the men of our synod who have been given the responsibility for radio-TV.

Mr. William Dempsey, an elder from the Beulah Presbyterian Church in Pittsburgh, and our industry representative, immediately offered the full services of Station WQED-TV, Channel 13, in Pittsburgh, where he is general manager. The response was excellent. Ten of fifteen presbyteries were represented at this workshop which was held on January 30, 31, and February 1.

❏ No time was wasted. The men arrived and went to WQED's studios to begin work. After a lecture and discussion on how to write and produce for television, and after the men had been instructed as to where they might find visual materials, each man was given the task of writing a five-minute television script. These scripts were not necessarily to be an entire show but could be a part of a longer program. We had brainstormed for ideas as to types of shows that could be done, and made only one stipulation -- they were not to be a sermon. The show had to be unique.

The men set themselves to this task, and spent the afternoon and evening writing their scripts. Mr. Dempsey and several WQED staff members made themselves available as resource people. They even produced a special program in the evening, on closed circuit, so that the men could see what was done in producing, writing and airing a good TV show.

❏ The results were fantastic. The station video-taped the show that each man wrote so that we could evaluate it later. The shows included all sorts of exciting ideas: Quiz shows, illustrated book reviews, vignettes, hymn studies, and visual representations of *Thoughts for the Day* were among those ideas used. The men presented their shows to a station director and told him what they had in mind to do. He then taped the show, using them or the talent they selected.

The director was available to tell them what they could have done to make their script clearer or the director's job easier. All of this to acquaint the men with the technical involvements of TV, so that they might better serve their presbytery as well as their various local radio and television stations.

When each man finished his task of writing and producing a television show, he then wrote a similar radio script which we recorded and also evaluated. These marked a return to the standard devotional -- largely due to lack of time to be original.

Any spare time was spent mulling about the studios and control rooms, watching the work of a TV station being done. This experience was aided by the excellent cooperation of all the staff members of WQED, who spent time and overtime talking and teaching the fundamentals of television via conversation.

#### AMPLIFY



RNS PHOTO

Dr. RALPH SOCKMAN, pastor of Christ Church (Methodist) in New York City, receives citation from the Council Broadcasters' Fellowship -- presented by Miss ELLA HARLEE, the Fellowship president. Dr. Sockman has been a preacher on the NBC "National Radio Pulpit" (sponsored by the NCCUSA) since 1936.

#### ● ● TEACHING BY TV IS PRACTICAL

Robert Miner, educational TV specialist with Ampex, forecasts that the nation's universities and colleges will turn increasingly to the use of television and TV tape recording to meet the monumental challenge of a projected 50 per cent enrollment increase during the next five years.

"When the student base is sufficiently broad, teaching by means of TV and TV tape recording becomes fully practical from a dollars and cents standpoint," Miner emphasizes. He cites a recent study by Pennsylvania State University which shows that television has cost advantages over conventional teaching procedures when there are more than 200 students in the course. Equipment and production costs for televised instruction can easily be justified, Miner says, if spread over a sufficiently large group of students.

The careful planning involved in the production of a typical taped TV lesson means, in effect, that the material can be covered in substantially less time, he points out. At the University of Texas, for example, taped chemistry lecture material is presented in 30 minutes, compared to 50 minutes for the usual classroom lecture.



"The research phase of educational television is definitely over," Miner declares. "The more than 130 colleges and universities now employing TV have demonstrated the wide variety of its applications, in terms of subjects and techniques.

At the University of Texas, for example, some 3,700 students in 113 classes are given instruction each week by means of taped TV presentations in such subjects as chemistry, biology, German, psychology, history, geology and the visual arts.

Among other advantages, the storage of TV lessons on tape allows universities and colleges to change their content on a selective basis, thus keeping the lessons current with advancing knowledge. "Because of its application to both closed-circuit and regular broadcast distribution of televised instruction, magnetic tape has established the pattern of future advances in educational practices," Miner concludes.

AMPEX Release

## B F C Notes

Letters came from as far away as Alaska. They came from ministers, pastoral counselors, university professors, secretaries of denominational boards, a printer, a writers' guild, an executive in a large manufacturing concern and an administrative secretary for an FM station. All were thoughtful and provocative. And all came in response to a question, "What are your Frontiers of Faith?" -- and a request for 1961 programming suggestions: Help us to make our 1961 *Frontiers of Faith* series focus your Frontiers of Faith -- and those of the people you yourself know best.

As we promised, we are sharing their thoughts with all our readers:

▲ "The search of modern man is for a 'core' of meaning to life and for a meaning for their own individual lives. If we define faith as acceptance of one's personal existence before God, this is a frontier of faith which few of us begin to approach.... I am particularly interested in understanding those conditions which affect the possibility of individuals to growth in faith."

▲ "We Protestants are man-centered too often when we should be God-centered. We need to talk about God, but no repetition of the Trinitarian formula, rote-fashion, will do. God is what we need -- the God of the Bible -- transcendent, imminent, merciful and just."

▲ "People generally are not very interested in words anymore, but are extremely interested in

people and personal experiences. I am not sure that they are interested in theology as such, but I do believe they are interested in the personal relationship of a person with his God and his relationship to Jesus Christ. I believe that too much of our church programming has been to argue for or to promote the causes and ideas of individual Christians rather than to meet the needs and answer the questions of the great masses of the members of the church and those who are interested in the things the church stands for."

▲ "Someone has to help people interpret the events of our time, to gather into some meaningful whole all the loose ends of information and activity let loose in our world. The events should range from the latest movies, books, plays, and other art-literary events to the latest action in the UN, issues before Congress, elections, significant religious events -- anything that happens. This would call for a news format and a lot of work. It also calls for a man who can speak with authority in the language of the people."

▲ "...Concerned with the achievement of world peace as well as individual freedom and human rights...we would like to see a renewed and intensive examination of the specific problems of nuclear disarmament, integration and the world-wide revolutions of independence and growth."

▲ "A concern of mine is what appears to be a deterioration of the moral and intellectual fibre of our whole national character....The 'good life' and leisure we all seem to be clawing for has made us a Society of Spectators, of superficial thrill-and pleasure-seekers, soft conformists. What can be done to shake off this national lethargy?"

▲ "Many of my friends are concerned about the 'don't care' attitude or lack of responsibility of Americans toward their fellowman. People are primarily interested in themselves. However, there should be an interest also in how one's activities affect one's fellowman...."

▲ "Have programs covering the area of Christian witness in our everyday life. Another area that might be fruitful is the new concern given to the place of the laity in the Christian Community."

▲ "As one connected with a pastoral counseling service, I am concerned over lack of communication in marriage and the lack of any real sense of a Christian dimension to marriage as they represent real frontiers of faith....Emotional disturbances or crippling guilt are frontiers over which faith seldom operates in a creative, redeeming manner."

▲ "Many divorced people have not been helped to think that religion has an interest in them other than that of judgment. They feel that they are regarded as sinful rather than the victims of an unhappy experience. We cannot ignore them. We surely can give these people a word of hope without being accused of taking marriage lightly."

▲ "Have you explored the frontier of Distribution yet? Seeking the Christian answer to the problem of agricultural (and other) surpluses in a desperately needy world? This problem faces us





A scene from "The Frog Pit," pilot program of a children's TV series produced by TRAFCO (Methodist Television, Radio and Film Commission) —tentatively slated for national release in 1962. Test cities include New York City, Chicago, Nashville (Tennessee), Albany (New York), Pittsburgh (Pennsylvania), Springfield (Missouri). The series, with discussion-drama format, is aimed at 9- to 11-year olds.

RNS PHOTO

with its confrontation of starvation and overabundance unable to counteract each other, but worse -- a problem being 'solved' by the U.S.A. by blasphemously assuming that there is no contradiction of our faith in God involved in curtailing production despite the world's need. Is there any more difficult and wild frontier of faith than this one?"

▲ "There is room for more biographical material. There is also room for dramatizing some of the great events of Protestant history."

▲ "Most people see the minister as a Caspar Milquetoast, on one hand, or an Elmer Gantry, a publicity specialist, on the other. We must attack this stereotype by putting ministers before the people as they really are, in something like a documentary-drama format...show the minister at work at the crossroads of life...a kind of *Dragnet* in a backwards collar."

▲ "Better programs will not necessarily mean more 'artistic', more 'long-hair' programs. There is a place for the 'popular arts' -- programs that speak to the people in their own language, artfully, entertainingly, interestingly and, most of all, simply."

\* \* \* \*

## AND IN ANSWER TO LETTERS....

*Frontiers of Faith* was back on the air Sunday, February 5, with a new series of twelve programs (February - April) entitled "Countdown."

Based on the root text: *Do not be conformed to this world, but be transformed by the renewal of your mind that ye may prove what is the will of God, what is good and acceptable and perfect*, the entire series will center on protest, decision and commitment on Christian conscience.

Revue, drama, monologue, documentary, interview, commentary and music will be used variously in the program format.

"Rebirth" -- written by John Block. A dramatic documentary revue employing humor, exhortation and satire to point up the effect of violent and non-violent resistance. Dr. Martin Luther King, Jr., participant.

"One Man's Decision" -- written by Bernard Reines. Drama. What happens when a Korean girl is brought to America and certain decisions have to be made.

"The Bitter Cup" -- written by Louis Lomax, a world-known reporter and feature writer for *Harpers*. Drama about a Negro family's decision to allow their high school daughter to enroll in an integrated school.

"The Guilty One" -- written by Ben Kagan. A dramatic documentary which tells how the First Presbyterian Church of Oak Park (Illinois) acted to combat bigotry.

"Three Gentlemen from Africa" -- written by Louis Lomax. Three dramatic interviews, seeking to make clear what it means to be an African today. Mr. Lomax himself is the interviewer.

"A Lovely Day for Peace" -- written by Lester Becker. A dramatic documentary dealing with nuclear warfare and its antithesis.

"No Skin Off My Nose" -- written by John Block. A documentary revue on the conflict between Christian beliefs and secular practices.

"Still He Lives" -- written by Sidney Lanier and Robert Blackburn. A contemporary drama mirroring the confusion in the Upper Room, but affirming the Easter message.



## North America

### • • A BOY AND A DOG!

How do you explain God to children? By preaching to them? *Davey and Goliath*, the United Lutheran Church's new children's color television series released through BFC, is no sermon.

Or, do you use dull, uninteresting, out-of-date rote drills? *Davey and Goliath* offers new and exciting ways to teach and inspire our boys and girls. It's a heart-warming series of thirteen quarter-hour programs about a boy, his dog, his family and friends. The programs entertain and point out a moral at the same time. They don't preach, but they do teach a lesson in the Christian tradition, gently and effectively.

Filmed in the dramatic Clokey Three-Dimensional, Stop-Machine technique, *Davey and Goliath* is the first children's religious television program ever to be made in color animation.

The comment of television program experts who have seen the films has been uniformly enthusiastic. Said Edward L. Stanley, NBC director of public affairs, "The *Davey and Goliath* films are enchanting. They are the first, indeed, the only religious films for young people that come anywhere near their objective....I don't see how you could improve them....I congratulate you."

Speaking for ABC television, Wiley Hance, manager of its public affairs programming, said, "A long step forward in religious programming for children." From CBS television, Pamela Ilott, director of religious broadcasts, predicted, "The series will have a great appeal to children.... charming....interesting technique....outstanding."



RNS PHOTO

DAVEY and his dog GOLIATH -- heroes of the unique TV program designed to show boys and girls what God is really like. These exciting little puppets never preach, but they do teach a lesson in the Christian tradition.

### • • "PILGRIMAGE" BEGINS SERIES ON PEACE

Given an award recently by the *Freedoms Foundation* of Valley Forge for its outstanding series of programs on "Christianity and Communism," *Pilgrimage* (ABC Radio) in April began a new thirteen-week series of conversations on the topic "Pilgrimage Toward a Just and Lasting Peace."

The first program (April 9) of the series was subtitled, *Where Do We Start?* Other programs are dealing with such pertinent topics as:

#### *Where Are the Peace Makers?*

What are the groups that have worked and are still working on the problem of peace?

#### *Is Disarmament Practical?*

The arms race; nuclear policy, etc.

#### *Daily Bread and Peace.*

The economic problem on a world scale.

#### *The Population Explosion and Peace.*

#### *Human Rights and the Dignity of Man.*

#### *International Institutions.*

Not only the United Nations and the Foreign Policy Association, but also organizations in other countries and the churches.

#### *Psychological Aspects of Peace.*

#### *International Law and the World Court.*

#### *Public Support.*

What you can do.

#### *New Ideas and Organizations.*

What new approaches should be made?

#### *The American Image and Cultural Impact Abroad.*

#### *The World Religions and Peace.*

What is the attitude not only of Christianity and Judaism but also of the great religions of the East?

\* \* \* \*

### • • SALVATION ARMY PROGRAMS VARIED

The Salvation Army television series, *The Living Word*, using documentary and drama formats and concluding each segment with a well-known hymn and the "exciting sound" of the Army band, has been highly praised by station programmers.

The series includes such programs as:

"Power" -- A documentary of a thrilling story of the power that brings warmth, light and comfort to our homes, and that greater Power which brings light and warmth into the lives of men.... "Words" -- A camera glance across fifty centuries of communication, tracing the history of writing methods from ancient Egypt and Mesopotamia to the modern rotary press and showing the importance of Him who is "The Living Word."

*Wonderful Words of Life*, the Salvation Army's 15-minute radio series, has wide coverage in the U.S. and Canada. It is also aired each Saturday from Station HCJB in Ecuador, beamed specifically to Europe. Featured are the International Staff Band of London, the Asbury College Male Quartet (Wilmore, Kentucky), Territorial Choral Group (Atlanta, Georgia), Eric and Jean Sharpe (Toronto, Canada) and other music groups. As a part of each program are three-minute gospel messages by leading Army officers.



# Concerning PEOPLE!

## **BARNERD M. LUBEN:**

### **RAVEMCCO Secretary**

The overseas mass communications programs of U. S. churches cooperating in the National Council of Churches and the United Church of Canada will be coordinated through RAVEMCCO by a prominent church leader and executive with many years of experience in the Middle and Far East. The appointment has been announced of the Rev. Dr. Barnerd Luben as executive secretary of RAVEMCCO, the Radio, Visual Education and Mass Communications Committee of the Council's Division of Foreign Missions. He will take up his work immediately, pending confirmation of his appointment by the General Board in June.

Dr. Luben comes to RAVEMCCO from the Board of World Missions of the Reformed Church in America, of which he has been executive secretary for the past nine years. For several years he also acted as chairman of the Division's Near East Committee.

In his new post, Dr. Luben will aid national churches in Asia, Africa and Latin America, as they attempt to develop cooperative programs of Christian broadcasting and broadcast training, audio-visual production and film libraries. He will also work with North American denominations cooperating in these programs.

Following graduation from Hope College and Western Theological Seminary (Holland, Michigan), Dr. Luben studied at Princeton Theological Seminary and received his master's degree from the University of Chicago. In 1929, he was commissioned a missionary of the Reformed Church and assigned to Japan, where he was a teacher at the Meiji Gakuin College, the oldest Christian institution in that country. In 1940, he returned to the United States as the field secretary of his church's Board of World Missions and in 1952 received an honorary degree of Doctor of Divinity from Hope College.

NCC Release

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## **DONALD G. ROPER:**

### **Area Office Director**

The Rev. Donald G. Roper has been named assistant director of the Division of Radio and Television of The United Presbyterian Church in the U.S.A., in charge of its new Central Area Office opened April 1, in Chicago (Illinois).

Mr. Roper brings to this position a unique blend of commercial, educational and religious broadcasting experience linked with a theological education. His first radio job dates back to 1941 when he worked as an announcer on WBOE, an educational FM station in Cleveland (Ohio). After three years as a bomber pilot in World War II, Mr. Roper joined the staff of the DuMont Television

Network in New York City where he became chief announcer of WABD. To his announcing stint were added assignments in writing, producing and directing. Finally, at his own request, came a transfer to the DuMont outlet in Washington, D.C., where he served for five years as senior producer-director -- covering political conventions, inaugurations, special events, public affairs programs, sportcasts and many network originations.

In 1953 Mr. Roper moved from the creative fields into a management post as program and production manager of WTVH-TV in Peoria (Illinois), a new station which he helped to develop and put on the air. It was from this position that he felt called to enter the Christian ministry, and so enrolled at McCormick Theological Seminary, from which he graduated with honors in 1958.

During these years he also lectured on mass communications in the seminary and will continue to do so in his new position. He has served for over six years, first as a student and then as the ordained pastor of the Au Sable Grove Presbyterian Church at Yorkville (Illinois).

UP Release

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## **BOB R. WAY:**

### **Church Department Director**

## **HOWARD SANDUM:**

### **Public Relations Director**

The American Lutheran Church, 2 1/4-million-member denomination recently created by merger, early this year announced appointment of two directors to supervise its communications and public relations activities.

Bob R. Way, director of operations for radio station WCOL at Columbus (Ohio), was named director of the church's new Department of Television, Radio and Films. Howard Sandum, former Associated Press newsman who entered full-time church work a year ago, was named director of the Department of Public Information, also a new position.

Way, who has had 13 years of radio experience in Southern states and Ohio, will plan and supervise the church's activities in broadcast and filmed media. In addition to its own projects, such as the radio news program The Church At Work, the ALC contributes substantial funds to cooperative radio and TV projects of the National Lutheran Council. Sandum, who as a newsman specialized in state government reporting, will direct the preparation of church news and features intended for general distribution.

The two departments represent virtually a new approach to public relations in The ALC, formed last year by American, Evangelical and United Evangelical Lutheran Churches (ALC, ELC, UELC) in a merger which took effect January 1, 1961. A single office had been maintained in The ELC to handle news, broadcasting and public relations

ALC Release



# WCCB Notes . . . .

## WORLD ASSEMBLY PLANS PROGRESS

The World Committee for Christian Broadcasting has released the over-all programming plans for its second World Assembly, to be held in New Delhi, India, November 6-14 of this year. Group attention will be given to the basic theme, *The Christian Broadcaster in the World of Today*.

The major address of each day will be given by Dr. Hendrik Kraemer. He will deal, in turn, with the problems of communicating to a world of *non-Christian religions*, of *secularism*, of *nationalism*, of *atheism* and of *divided Christianity*. Dr. Kraemer, a recognized authority on comparative religions, has served as visiting professor and lecturer in universities of Europe, Asia and North America. He has written extensively on the evangelistic task of the Church and the Christian vocation of the laity.

General subjects to be considered by the assembled leaders will include: The status of Christian communication today -- Outstanding developments in Christian broadcasting around the world -- Problems and solutions pertaining to audience research -- Future organization to ensure effective world-wide coordination in the field of Christian broadcasting -- First steps toward a world Christian broadcasting strategy.

The daily schedule of the Assembly will allow time for consideration-in-depth of the various subjects under discussion, as well as for the hearing of area reports. Also scheduled will be conferences of regional groups, making possible a study of problems peculiar to countries of relatively similar cultures and geographic area.

The first WCCB World Assembly was held in Frankfurt-on-Main, Germany, in 1957, with ranking leaders in ecumenical broadcasting attending.

## We "Began" with WRVR ... and so ...

ED. NOTE: We have long supported the idea that "what begins well should end well." In this issue we "began" with WRVR, *Riverside Radio* -- and so, what could be better than to "end" with WRVR? First: WRVR'S "reason for being," as summarized by Dr. Robert J. McCracken, minister of New York City's Riverside Church. Then, we list programs selected at random from the WRVR schedule during the months it has been on the air. We are not concerned here with the program time or talent. We are concerned with subject matter, in the hope that other Christian station programmers will find IDEAS which can be adapted to their local needs.

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## RADIO . . . and the

## Ministry of the CHURCH

... More than ever we are convinced of the importance of our Station in the church's over-all ministry. It is enabling us to interpret our mission and message to the whole New York metropolitan area.

... Christianity is concerned with every province of human life. The Church should wield a broad cultural influence and endeavor to lift the whole level of the life of society. It should be alert to the crucial issues of its generation and should seek to communicate to the people the contributions which are being made from every field of human endeavor toward the solution of those issues. Our Radio Station is a pioneering venture with this as its objective.

ROBERT J. MCCrackEN

## PROGRAMS: A FEW OF MANY

- ... **Tales from the Four Winds:** Dramatizations of folk tales and legends of the nations.
- ... **Of Birds and Men:** Fifty Million Years of Birds -- Birds in Hi-Fi.
- ... **The Child's Struggle for Independence:** The Parent's Contribution -- The Child in Relation to His Peers.
- ... **The Good Life:** Discussions of the problems and interests of the modern woman.
- ... **Coming of Age:** Youth facing the problems of adolescence -- Drinking Parties -- Alcoholic Parents -- Gang Fighting -- Hopes for the Future.
- ... **Education for Living in a Changing World:** A Psychological Viewpoint -- Through Literature -- Through the School -- Through the Family.
- ... **The Consumer Question:** General Problems of the Consumer -- Food and the Family Budget -- Clothing Costs.
- ... **Riverside Neighbors Consider:** The Church as Community.
- ... **Columbia Film Review:** Critiques of noteworthy current films.
- ... **Evenings with the Bible:** The Book in the Making -- The History of the Book -- The Authority of the Book -- Versions Old and New.
- ... **Land of the Bible:** The living links spanning the centuries between ancient Israel and the modern state.
- ... **Christian Unity:** Existing unity and issues involved in more inclusive church union.
- ... **News in 20th Century America:** The Wire Services -- The Washington Reporter -- The President and the Press.